THE CRVMS of COMFORT with godly Prayers.

Corrected and amended.

7. Edition.

Ioh 6.12.

Gather up the broken meat.

LONDON, printed for Mr. Spark
1628

THE PRINTER

To the *Reader.*

COurteous Reader, I did say the truth in the former Editions of this Booke; the desire of a prayer booke in this volume, was the first motiue that made me gather some prayers out of diuers mens works, which were either not common, or out of Print, and to get

ſome godly Miniſters of mine acquaintance, and ſo make vp that booke of Crummes, which I therefore firſt ſo called for the manner of gathering. And being deſirous to keep the Title & manner of the booke, becauſe I ſee it is well accepted of ſome good people, now to the 7. Edition; I haue obtained of a good friend the reuiſing and correcting of it in many things; who becauſe of the Title hath thought fit to place in ſome of the firſt leaues,

cer-

certaine passages of Scripture, by which example thou mayst gather more for like occasions, and for which it may more iustly beare the name of The Crummes of Comfort. To whom I haue been also beholding for some speciall prayers in the other Booke of Thankesgiuings. And though before I vsed the letters of their names out of whose writings I had taken some of the prayers; yet now lest any offence should be taken, I for-

beare, wiſhing thy true
good and comfort in this
and all thou readeſt : doe
reſt,

Thine in the Lord,

M.S.

What Prayer is.

PRayer is a ſeriouslifting vp of our hearts vnto God, in the name of Chriſt Ieſus, either to craue needfull things, or giue thankes for things receiued.

What times wee are to take for Prayer.

VVE ought alwayes to pray, at leaſt three times aday: in the morning, at noone, at night. There are three ſpeciall occaſions for it: The entrance

vpon the dayes calling; the receiuing of Gods creatures for our enabling going to rest after our trauell; Looke backe in these, how God hath preserued, prouided, and blessed thee, and they are answerable occasions of praise; See *Daniel* 10. Psal. 55 17. *v Euening, and morning, and at noone, Will I praise thee.* And in the 119. Psal *verse* 164. *Seuen times aday do I praise thee.* And more the Apostle, in 1 Thes. 5 17 saith, *Pray continually.* And in the 18. *In all things giue thankes.*

First prepare thy heart, then poke the Lord by Prayer.

If

Comfort.

IF thou art to come before a King or great perſon, thou wilt conſider for what thou commeſt to him, and wilt order thy ſelfe in behauiour, apparell, and words, and frame thy ſelfe to al dutyfull reuerence and ſeemlyneſſe; much more order thy ſelfe to come before thy glorious Creator, the King of Kings, Eccleſ. 5. 1. *Be not rafh with thy mouth, nor let thy heart be haſty to vtter a thing before God: For God is in the heauens, and thou art on the earth, therefore let thy words be few.*

What geſture we are to vſe in Prayer.

THe moſt decent and fitteſt geſture is kneeling, and looking vp to heauen, eſpecially when we deſire mercy, grace, or any bleſſing to come downe vpon vs: groueling or looking downeward to the earth, when we remember and bewaile our ſinfull life paſſed, *Acts* 7.60.

Yet any decent geſture may be vſed ſo it be comely, and ſeruc for our furtherance in deuotion, or better expreſſing our affections: it may bee either in going, ſtanding, ſitting or lying.

We

We may alſo pray either with voyce, as *Dauid* in his pſalmes; or in ſilence, as *Moſes* and *Nehemias*.

Beſides our more ſpecial deuotions at ſet times, we may vſe Ejaculations at all times, vpon euery occaſion, which are ſhort deſires of the heart, lifted vp to God with great feruency.

Why God ſometimes doth not heare our Prayers.

FIrſt, becauſe ſometimes we doe aske wee know not what, Math. 20. ver. 22. *And Ieſus anſwered and ſaid, ye aske yee know not what*: The things may bee good

good, but not good, or fit for vs.

Another reaſon, becauſe we aske amiſſe, *Iam.* 4 3. *Ye aske and receiue not, becauſe ye aske a miſſe, that yee may lay the ſame vpon your plea-ſures.*

God doth alſo deferre ſometimes in that which he will heare, and delayes the granting what wee deſire, that he may the more ſtirre vp our faith and hope, and make vs more carefull and diligent to pray; and that we may the better eſteeme his gifts when wee haue them; and ſhew our ſelues more thankfull and obedient vnto him for them.

In the preparation endeauour to bee:

1. Truely humbled in thy ſelfe, in ſight of thy ſinnes, and ſence of the occaſions of thy prayer.

2 To bee raiſed vp in ſome comfortable aſſurance of Gods mercie in pardoning thy ſinnes, and of his fauour, to heare and helpe thee through Ieſus Chriſt.

Iames 4.10. *Humble your ſelues before the Lord, and hee will raiſe you vp.*

A good meanes to helpe vs in our preparation, and to ſtir vs vp to prayer would be:

1. A pious conſideration of

of the greatneſſe and good-neſſe of our heauenly Fa-ther:

2. A ſence of our owne vnablenes to craue of God his holy Spirit, to aſſiſt vs in our prayers.

3. The preſent reading, or ſerious (though briefe) meditating on ſome ſuch parts of Gods word, as ei-ther make for our humiliati-on, or faith, or may come nearer or concerne, the ſpeciall occaſions of our prayers.

Almes and faſting are good meanes to further our priuate deuotions as well as the more publike, as wee may ſee, *Acts* 10.

Same

Some ſpecial paſſages of Gods word gathered up, whereout the poore ſoule that is not more able to prouide by his own skil, or hath not alwayes at hand better ſtore, may picke ſome comfort, and gather ſome ſtrength.

For humiliation in ſight of thy own ſinnes, meditate on theſe, and ſuch like places.

Iohn 9.31. *God heareth not ſinners.*

Prou 1 v.24. *Becauſe I haue called, and ye refuſed, I haue ſtretched out my hand, and no man regarded.*

Verſe

Verſe 28. *Then they ſhall call vpon me, but I will not anſwer: they ſhall ſeeke me earely, but they ſhall not finde me.*

Iſai. 1. v. 14. 15. *Bring no more oblations in vaine, when you ſhall ſtretch out your hands, I will hide mine eyes from you: and though you make many prayers, I will not heare: for your hands are full of blood.*

To helpe the repentants faith by the mercie & grace of God in Chriſt, meditate on theſe, and ſuch like places.

1 Iohn 2. 1. *Theſe things write I vnto that you ſinne not:*

not: And if any man sinne, we haue an Aduocate with the Father Iesus Christ the righteous, and he is the propitiation for our sinnes.

Isai. 1. 16. Wash you, make you cleane, take away the euill of your workes from before mine eyes: Cease to do euill, learne to do well: Come now let us reason, &c.

1 Cor. 6. 11. Such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.

Rom 8. 33. 34. Who shall lay any thing to the charge of Gods chosen: it is God that iustifieth, who shal condemne?

Heb.

Heb. 10. 22. *Let vs draw neere with a true heart, in assurance of faith, our hearts being pure from an euill conscience.*

1 Iohn 5. 14 15. *And this is that assurance, that wee haue in him, that if wee aske any thing according to his will, he heareth vs. And if we know that hee heareth vs, whatsoeuer we aske, we know that wee haue the petitions that we haue desired of him.*

Math. 11. 28 *Come vnto me all you that are weary and laden and I will ease you.*

Psal. 50 15. *Call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.*

Eccles.

Eccles.7.14. *In time of affliction consider.*

Heb.12 10.11. *He chasteneth vs for our profit, that we might bee partakers of his holinesse.*

Now no chastening for the present seemeth to bee ioyous, but greeuous; but afterward, it bringeth the quiet fruit of righteousnesse, vnto them which are thereby exercised.

Iam.1.4. *Let patience haue her perfect worke, that ye may bee perfect and entire lacking nothing.*

Psal.126.5. *They that sowe in teares, shall reape in ioy.*

Rom.15.4. *Whatsoeuer was written aforetime, was writ-*

ten for our learning. That by patience and comfort of the Scripture, wee might haue hope.

Rom. 8.26. The Spirit helpeth our infirmities: for wee know not what to pray as we ought; but the Spirit it selfe maketh requests for vs, with sighes, which cannot bee expressed.

Galath.4.6. God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Abba, father.

The Readers Praier, for the right vse of this, or some other helpe of deuotion.

MOst gracious Lord, which knowest the greuious sinnes and manifold infirmities of thy poore and vnworthy seruant, giue mee accesse vnto thy throne of grace by Christ Iesus, and grant that what so I aske of thee, may bee to the glory of thy name, the good of thy people, comfort and sal-

ſalvation of mine owne ſoule. Alſo grant mee ſo to make vſe of this and o. ther helps of deuotion, that in and by them, I may chiefly ſeeke for, and ſtirre vp the grace of thy holy Spirit, wherby I may in heart cry Abba Father to thy heauenly Maieſty. that ſo thou mayſt looke on me as thy child, & power on me thy grace, whereby I may bee inabled to ſhew my ſelfe thy ſeruant here, and bee accepted among thy children in heauen, through Ieſus Chriſt, A. men.

PRAYRES AND MEDITAIONS.

A Morning prayer at our first rising from sleepe.

Heauenly Father, of all light the true Sunshine, so open my heart with this the opening of my eyes, that it may still be so fixed on thee, that this day and all the rest of my life, I may finde com-

 fort

fort and conſolation in thee. And grant moſt merciſull Father, as thou haſt beene my keeper this night, for which I giue thee moſt humble and hearty thankes, ſo thou mayſt bee my guider and comforter this day, and all the daies of my life. Grant this good God, and merciſull Father, for Ieſus Chriſt his ſake, our Lord and Sauiour, *Amen.*

Another Morning Prayer.

O Moſt gracious God and louing Father, we hartily thanke thee for all thy

thy louing kindneſſes ſo abundantly ſhewed vpon vs: for our Election, Creation, Redemption, merciſull Vocation, Iuſtification, Sanctification, and continuall Preſeruation, and for the ſame aſſured and moſt comfortable Hope which thou haſt giuen vs of our Glorification in the world to come. Wee praiſe thy gracious goodneſſe, for ſo mercifully preſeruing vs this preſent night, & deliuering vs from all dangers both of ſoule & body, for that thou haſt giuen vs ſo ſweete and comfortable reſt, and haſt at this preſent brought vs to the beginning of this day. And

as thou hast safely preserued vs vnto this present houre, from all dangers of this life; so wee beseech thee to continue this thy fauour toward vs this day, and the whole course of our life. Suffer vs not by vaine allurements of this world, to be drawne away vnto sinne and wickednes, assist vs with thy grace and holy Spirit, that wee spend, not our time vainely or idlely, but that wee may alwayes be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our Conscience: grant that in all our consolations, words, and workes, we may euer

euer haue thee preſent before our eyes, through Ieſus Chriſt our Lord, *Amen.*

I beleeue in God, &c.

An Euening Prayer.

OMoſt gracious Lord God, and louing Father; wee heartily thanke thee for all thy louing kindneſſe ſo abundantly ſhewed toward vs: for our Election, Creation, Redemption, mercifull Vocation, Iuſtification, Sanctification, continuall Preſeruation, and for that ſame aſſured and moſt comfortable hope, which thou haſt giuen vs of our

Glorification in the world to come. We doe praiſe thy gracious goodneſſe for ſo mercifully preſeruing vs this preſent day, and deliuering vs from perils and dangers, both of body & ſoule; for proſpering, and preſeruing vs in health and proſperity, for keeping vs from ſudden death, and all dangers, and giuing vs all things neceſſarie for this preſent life; as health, food, apparel, and all other conuenient things needfull. This gracious goodneſſe of thine, wee beſeech thee (O Lord) to continue towards vs for euer. And here, O Lord God we offer vp vnto thee, our

ſelues

ſelues and ours, our ſoules our bodies; we recommend our liues, our meanes, and all we haue, vnto thy gracious preſeruation & protection, in aſſurance that that cannot periſh which is committed vnto thee: keepe vs this night in ſafety, and grant good Lord, that our bodies may ſleepe, and our ſoules may watch for the comming of our Sauiour, thy Sonne Ieſus Chriſt, that ſo our ſoules & bodies may bee more apt and able to ſerue thee in that eſtate and calling, wherein thou haſt thought good to place vs. We confeſſe and acknowledge (O merciſull God)

that wee are moſt miſerable and wicked ſinners, as well by originall corruption of our nature, as by the courſe of our euill and naughty life: wee haue and do daily breake and tranſgreſſe thy moſt holy Lawes and Commandements, both in thought, word, and deed. By the meanes of this ſinne and corruption, wee doe continually deſerue moſt iuſt condemnation, and to bee for euer caſt out of thy preſence; yet ſuch is thy goodneſſe towards vs, that thou wouldſt not ſuffer vs thus to periſh in our ſinnes, but haſt ſent thy owne deare Sonne Chriſt Ieſus to take

vpon

vpon him, whatſoeuer is due to vs, and to reconcile and make vs one with thee againe. In him therefore and through him, we come vnto thee, beſeeching thee for his ſake, that wee feeling the grieuouſneſſe of our ſinnes, and groning vnder the burthen of them, may finde the reliefe and eaſe of them, in that wee, through thy holy Spirit, ſtedfaſtly beleeue, that Chriſt hath borne the burthen of them euen for vs. Grant (O Lord) that we being aſſured hereof in our conſcience, may through thy holy Spirit be renewed with more graces: and hate, deteſt, and abhorre, all man-

ner of ſinne, and ſtudie to liue in all things according to thy bleſſed will, during our whole life : Grant this (O Father) for Ieſus Chriſt his ſake, *Amen.*

O Lord increaſe my faith.
Our Father, &c.

A Morning Prayer for Seruants.

OMoſt gracious and mercifull, glorious & euerlaſting Father, which createdſt Light and Darkeneſſe, which haſt made all things, and gouerneſt and guideſt all things; I poore, wretched, miſerable, and wicked

wicked ſinner, caſt my ſelfe downe heere before thy glorious Throne; begging, crauing, & beſeeching thee euen for Chriſt Ieſus ſake, to looke down vpon me poore and diſtreſſed wretch, with pittie and compaſſion, to pardon, forgiue, and forget all my ſinnes, actuall & originall, omiſſions and commiſſions, or whatſoeuer: All (O Lord God) that I haue committed againſt thee, in thought, word, or deed: O pardon them, I beſeech thee; burie them in the depth of the Sea. O Lord, open the ſtreames of thy Mercie: powre downe the ſhowres of thy Grace: Quell the ill im-

imaginations and wicked thoughts of my minde. Settle assured faith in my conscience: Fill my heart with thy heauenly graces; grant in all my Seruice, I may bee thy true Seruant, and so for thee, may do true seruice to my Master and Mistresse, that in all duty, I may bee pleasing and acceptable to them; that with all singlenesse and sincerity of heart, I may doe all thing, & deale vprightly in all I take in hand, and that at the last, I may heare with comfort that ioyfull saying, Well done thou good and faithfull Seruant, enter into the rest and ioy of thy heauenly Ma-

Maſter: Which grant moſt gracious God, for Ieſus Chriſts ſakes, *Amen.*

Our Father, &c.

I beleeue in God, &c.

An Euening Prayer for a Seruant.

O Lord God, I giue thee moſt hearty thankes for that thou haſt granted me grace to paſſe this day quietly, in doing my duty toward my Maſter; grant I may paſſe this night in quiet ſleepe: keepe me (O Lord) ſet a watch ouer me, let thy good Angels guard me, and grant mee ſuch ſweete and com-

comfortable reſt, that I may bee refreſhed in the morning, and made fit to ſerue and obey thee, and alſo to ſerue and pleaſe my Maſter in all vprightneſſe and diligence, let mee euer be employed in thy ſeruice. And grant that ſleeping and waking, I may be acceptable to thee, through Ieſus Chriſt, in whom I take my reſt, and commend my ſelfe, this houſe, and all my good friends, and all thy people, now and for euer, to thy gracious and powerfull preſeruation & protection, *Amen.*

Our Father, &c.

A Prayer to bee ſaid when we waſh in the Morning.

O Lord God, heauenly Father, waſh away I beſeech thee our ſins, cleanſe vs from our iniquities, purge our hearts, and purifie vs wholy with thy grace: and as this watery Element waſheth off the filth from our bodies; ſo we beſeech thee ſend downe thy heauenly grace, to waſh and cleanſe our ſoules from ſinne, and grant wee may keepe them this day free from all ſpots of vncleanneſſe, and all manner of wickedneſſe: grant this

this O gracious God we beſeech thee, and for Chriſt Ieſus ſake who therefore came to take away the ſins of the world, heare and haue mercy vpon vs. *Amen.*

A Noone Prayer.

O Lord God, glorious in Maieſty, ſtrong in power, mighty in deliuerance: I poore worme, duſt and aſhes of the earth, preſent my ſelfe before thee; moſt intirely thanking thee for preſeruing mee this part of this day paſt: and now I entreat thee to preſerue mee the reſt of it comming, and grant

grant I may ſo carry my ſelfe in all my affaires and occaſions, that I may finde my ſelfe directed by thy heauenly wiſedome, and thy good prouidence ouer me; and to that purpoſe (O Lord) let mee haue thy feare before mine eyes, thy helpe and aſſiſtance to lead mee in the wayes of godlineſſe, righteouſneſſe, and all true holineſſe. Keepe me O Lord from ſinne and wickednes, deceit, & vngodlineſſe, and proſper and preſerue mee in all happineſſe, the reſt of this day comming, and through the whole courſe of my life I beſeech thee for Chriſt Ieſus ſake, *Amen.*

A Prayer before Meate.

O *Mercifull and heauenly Father, who giueſt foode to euery liuing Creature, and without whom nothing can liue, bleſſe and ſanctifie our meats & drinks, which we are now to receiue: that they may turne to the good nouriſhment of our bodies, whereunto thou haſt appointed them, that wee acknowledging thy gracious goodneſſe, in prouiding ſo liberally for our bodies, may with cheerefull hearts be lifted vp, earneſtly to long after the foode of our ſoules, whereby wee may be fed eternally, through*

through Ieſus Chriſt our Sauiour, Amen. God ſaue his Church, our King and Realme, and ſend vs peace in Chriſt, *Amen.*

A thankeſgiuing after Meate.

O Heauenly Father, for thoſe thy benefits, wherewith thou haſt now ſufficiently fed vs, wee beſeech thee to make vs thankefull. And as we feele the ſweetnes of them, pleaſant vnto our bodies: ſo wee beſeech thee good Lord, that the bread of thy Word, may be ſo and more pleaſant and comfortable vnto our Soules, through Ieſus Chriſt

Christ our Lord, Amen.

A Prayer before meate.

O Lord God blesse and sanctifie wee beseech thee these thy good Creaturs, which thou hast prouided for our nourishment, make them fit foode for our bodies, that by the strength of them, wee may bee quickned, and made more apt and able to serue thee, and grant, O Lord, that as we are carefull to prouide foode for our bodies, so wee may much more labor for the heauenly Bread, and be carefull to gather of the Crummes of Comfort which fall from thy Table, that both our

Soules

Soules and bodies being fully ſatisfied, we may bee made wholly fit to ſerue thee both now and euer, and walke acceptably before thee, till thou bring vs to the place where wee ſhall neuer hunger, nor thirſt more, but liue eternally, through Ieſus Chriſt our Sauiour, Amen. God forgiue vs our ſinnes, inereaſe our Faith, and giue vs Grace to bring forth the right fruits of Faith, *Amen.*

A Thankſgiuing after meate.

O *Lord we giue thee hearty thankes, for all thy bleſſings and benefits beſtowed*

ed vpon vs, and beseech thee, that as thou dost cloth our bodies, and now hast also fed them with corporall food, so thou wilt couer our soules with thy heauenly Graces, and nourish them with the food of thy holy word. And grant (O Lord God) that as thou hast beene mindfull of vs in satisfying our hunger, and supplying our wants: we may be mindfull of our poore brethren, in affording them such comfort, as our ability can performe: and that wee may still enioy both these temporall and spirituall blessings, wee pray thee continue thy goodnesse towards vs: Keepe and defend thy Church, with eue-

ry

ny part and member of the same: saue our King, and this Land, and helpe thy distressed people, and such as stand in need of any thy comforts. We beseech thee succour all poore people and such as be in any want: Replenish the sad heart with ioy, release the prisoners, relieue the Fatherlesse and Widdowes, and send vs all so much grace, that the Rich may remember the Affliction of Ioseph; and the poore be contented with that portion which thou hast appointed, and that we all may hunger and thirst after righteousnesse, and be satisfied according to thy promise: Grant this (O Lord God) for

Iesus

Ieſus Chriſts ſake, to whom with thee, and thy ſanctifying Spirit, both now and euermore, be all thanks, all praiſe, and glory, Amen.

A Meditation at Midnight

GRacious Lord, vnder whoſe protection we reſt when we awake, giue vs leaue to thinke of thee, let vs in our dreames draw neerer to thee, do thou prepare vs for thee, and let vs neuer be taken vnprouided, but (with the wiſe Virgins) ready whenſoeuer thou ſhalt call to goe with thee. And ſo we recommend our ſelues and Soules and all vnto

vnto thee, through Ieſus Chriſt our Lord, *Amen.*

Holy Sentences, containing vſefull matter for meditation.

1. IN the multitude of ſorrowes of my heart thy Comforts haue refreſhed my Soule.

2. Be not diſmaid hauing nothing, be thou the ſeruant of God, and thou haſt more then the Lords of the Earth, in their great poſſeſſions.

3. If thou beeſt truely godly, thou ſhalt neuer fall into extreame miſery.

4. Godlines brings contentation, and being con-

tented, thy Wealth exceeds the Treasures of the Mighty.

5. Earthly Iewels are as chaffe or dust, for riches flye away with the wings of the winde; but the graces of the Spirit remaine for euer.

6. Wouldst thou haue thy Children thriue after thee, and leaue them a good estate, look not to thy chest or bagges, or store of Land, which thou hast to leaue them: but be thou vertuous, godly, and religious, and God will be the bringer vp of thy Children, and prepare a portion for them.

7. True Blessednes doth not

not consist in great wealth, but they which hunger after righteousnesse, shall bee satisfied.

8. *Lazarus* went from Pouerty to Riches,, and *Dives* from Riches to Pouerty.

9. Howle ye rich men: for the canker and rust of your Gold and Siluer shall one day witnesse against you.

10. Godlinesse beginnes with wants, sorrowes, sadnesse, sting of Conscience, Losses, Pouerty, Affliction of soule, Dejection of spirit, Penitency for sinnes: these bee the Harbingers of heauen.

11. The Rich hath pleasure, the Poore paine in this world; but the Rich are tormented, & the Poore comforted in the world to come.

12. My Sonne take heed to thy owne heart. For thy heart is deceitfull, and may well be called the great Impostor of the world.

13. The righteous finde the way sooner to heauen in prison, then the Prince in his Palace.

14. Neuer feare what God doth against thee, but rather be affraid what thou dost against God.

15. Crosses to the godly reclaime them, crosses to the

the wicked consume them.

16. Persecutions in their owne natures are curses, but if wee put them to best vse they are blessings. For through the valley of teares, we come to the hill of ioy.

17. He that will not seek God in prosperity, the Lord will not bee found of him in aduersitiy: for how can we look that God should serue vs, if wee doe not serue him.

18. Make not religion the cloake and colour for deceit. For then thou wilt finde thy selfe deceiued, and God will disappoint thy presumption.

19. The Law of Nature

concurres with the Law of God : Doe to all, as thou wouldst bee dealt withall, and then thou maist expect a blessing vpon all thou takest in hand.

20. As one Lampe lights many, and giues ten times more then it hath it selfe, & looseth none of his owne light: so one godly man by his good example, makes many more; alwayes maintainiug good to himselfe, and assisting others

31. If thou bee so sinfull a sinner as not to thinke of sinne, and of thy death, and Resurrection; remember thy owne conscience shall at last accuse thee: for as a

man

mam dyes, and wormes are bred in the dead carkaſſe to conſume it; ſo the worme of thy conſcience ſhal come to teſtifie againſt thee at the laſt day.

22. When thou art ready to commit a ſin, thinke God ſtands before thee to perſwade thee from it, the Deuill behinde thee to driue thee to it, thy owne conſcience in the middeſt to terrifie thee after it, the heauens aboue to witneſſe againſt it, the earth below to ſwallow thee for it: therefore pray ſtedfaſtly that thou maieſt be deliuered from it.

23. Whereſoeuer thou goeſt, rideſt, or remaineſt, if

thou be alone, take one of theſe companions to thee; either thy Prayer-booke, or thy Bible, good thoughts, or charitable workes, for theſe foure are the fitteſt companions thou canſt haue to bee with thee in any occaſions whatſoeuer.

A Prayer for Sanctifying Graces.

O Lord God and moſt mercifull Father, open the eyes of my vnderſtanding I beſeech thee, that I may clearely diſcerne the paths of ſaluation, and take due care to walke in them: Let

let me take ſuch courſes as may beſt pleaſe thee. I confeſſe (O Lord) I haue ſo defiled my ſelfe in my wayes hitherto, and defaced thy Image in me, that thou maiſt iuſtly refuſe to take notice of me: I haue deformed my ſelfe with ſin, and cloathed my nakednes with impiety; ſo that thou iuſtly mightſt paſſe by me, as not knowing thy owne handy-worke: But (O Lord) thou art mercifull, thy mercies exceedes the wonder of all thy workes, and thy loue to mankinde, makes vs aſtoniſhed in the myſterie of our Redemption. O grant me then thy Spirituall and San-

ctifying graces, not onely to vnderſtand the ſecrets of thy will, but to practiſe the holineſſe of thy Law. For as without them we are abhominable in thy ſight, as not able to thinke a good thought, ſpeake a holy word, or performe a pious action; ſo by, and through them, we ſhall be made new Creatures, and acceptable vnto thee. O Lord then bind vp our wounds, and powre in Oyſe and Wine into our ſores, ſend vs the Balme of *Gilead* to mollifie our hard hearts: cloath vs with the Righteouſneſſe of Ieſus Chriſt, waſh our deformities with his blood, and naile

naile our ſins to his Croſſe, and bury them in his graue, that they neuer riſe vp in iudgement againſt vs.

O gracious God, what doeſt thou expect at my hands? what is there in this baſe dung but a filthy ſmell? what can come out of earth, but Thornes and Thiſtles? what out of rottenneſſe, but ſtench and putrifaction? what out of ſinne, but death and damnation? Therefore (O Lord) it muſt needs be the worke of thy own hands to make me gracious in thy ſight, and comfortable in my ſelfe. Haue mercy then vpon me; For there are but two Pleas in the world that pre-

preuaile before thee; Innocency, and Mercy : the one (O Lord) I disclaime: For in thy sight no flesh can bee iustified; but the other I flie vnto, as my refuge, for without it, we are the most wretched of all Creatures: Oh! if mercy were not, where were the hope of Glorification? And if we did not beleeue and expect the immortality of the soule, and happinesse of thy presence, wee were more wretched then beasts, and miserable then wormes that are trod to dirt. Therefore (O God) againe and againe I entreat thee thinke vpon me, and consider my infirmities, pardon

don my ſinnes, and preſerue me from deſpaire, renew thy graces in me, and let thy Spirit effect the worke of Sanctification, to the glory of thy might and grace in Ieſus Chriſt our Lord and Sauiour, to whom with thee, and thy holy Spirit, be all praiſe and glory, now and for euer more, *Amen.*

Our Father, &c.

Sunday

Sunday Morning Prayer.

O Moſt glorious Lord God, with a trembling heart & fearefull conſcience, and watry plaints, and bended knees, I here poore deiected wretch, proſtrate my ſelfe at thy Throne of mercy. O Lord, I thanke thee, that thou haſt brought this weeke about with mee, helping me with all things which were needfull for my body. Now (O Lord) fit and prepare my ſoule and body for thy Sabbath. I confeſſe (Lord) this night paſt, and all my life, thou haſt

haſt beene my refuge and ſtay. Be vnto me (O Lord) as thou haſt beene, ſtill my protector, my euerlaſting Defence, my Stay, my Guide, my Hope, my Hold, my ſtrong Fortreſſe to which I may alwaies reſort; And as thou haſt appointed this Sabbath day for man to employ himſelfe in thy ſeruice; ſo (O Lord) grant my heart to be free, and to reſt from all worldly cares, and wholly to bee ſpent and ſettled vpon thee. O Lord, grant I may apply my ſelfe to heare wiſedome and godlineſſe. Sanctifie (O Lord) ſanctifie my ſoule, my body, my minde, thoughts, deeds,

deeds, and words. Lord fit and prepare my heart to heare, reade, practiſe, and follow thy word. and as thou haſt appointed thy Preachers, to teach and inſtruct vs this day in thy Word; ſo open our hearts, and prepare our fences to purity and godlineſſe, that we may bee alwayes ready prepared for thy kingdome: Grant vnto vs that neither this day, nor at any time, any euill may take hold of vs, but that all good may be ſo rooted in our hearts and mindes, that our thoughts may alwayes be of thee, and (Lord) we beſeech thee, to grant vs grace ſo to reade

and hearken to thy Word, that wee may reape profit thereby in all things: Grant thy good Angles to guard vs, and to be about vs, that Sathan may not hinder any good worke in vs, & grant that wee may ſpend this whole day in the workes of ſanctification, in publike & priuate praiſe and thankſgiuing, to thy glory, and our comfort and ſoules health, through Chriſt our Mediator and Redeemer, and by the helpe of thy holy Spirit our ſanctifier, *Amen*.

A Prayer to bee ſaid when wee waſh in the Morning.

O Lord God heauenly Father, waſh away I beſeech thee our ſinnes, &c. as before.

A Noone Prayer.

O Lord God, glorious in Maieſty, ſtrong in power, mighty in deliuerance: I poore worme, duſt and aſhes of the earth, &c. as before.

Sunday

Sunday Nights Prayer.

PRepare O Lord, our hearts to praier; O Lord open our mouthes, and let our lips (shew forth thy praise. Settle our affections (O Lord) upon thee: grant vnto vs (or me) our requests: bend and prepare vs for thy Service Lord we beseech thee.

O our euerlasting and louing Father, merciful good God, Creator, Guider, Defender, Protector, Gouernor, and Maker of all things, which created the Light and Darkenesse, who pre-

prepared the Seas, and founded the dry Land, who hast made Man, and giuen him wit, ſenſe and vnderſtanding, to be a ſecond meane to helpe himſelfe by thee; looke downe wee beſeech thee, vpon all miſerable diſtreſſed ſinners, more eſpecially vpon vs; and grant vnto vs pardon for all our ſinnes Actuall and Originall ſinnes of Omiſſion or Commiſſion, imagination, or any way whatſoeuer. O Lord, pardon them, quit and free vs from all puniſhment; let them not bee a horror vnto our conſcience, but waſh & cleanſe vs: O Lord free and quit them from vs, let them

not

not come as a Iudge to condemne vs, nor chooſe our ſinnes as a Iury to ouerthrow vs ; but (O Lord) bury them, caſt them behind thee, forget and forgiue them, and we beſeech thee not to call vs to account for them. Let no miſchiefe fall vpon vs nor our children; we entreate thee let not miſery come neere vnto vs, but bleſſe and keepe vs we beſeech thee now and for euer. Lord we beſeech thee, to bleſſe the Word which we haue heard preached vnto vs this day, and alſo that which we haue reade; bleſſe and ſanctifie the ſame vnto vs Lord we beſeech thee.

Bleſſe

Bleſſe likewiſe the whole Church diſtreſſed, diſperſed, and diſpiſed, helpe and relieue it in due time we beſeech thee, and comfort all that be in danger; build it vp where it is new begun, as namely, in *Virginia*, *New-England*, & the *Summer Ilands*, the *Eaſt* and *Weſt Indies*. Lord bleſſe the meanes prouided for the furtherance of the ſame; and we beſeech thee to call home the *Indians* in thoſe parts, the Atheiſts and Papiſts of this Land, and elſewhere, and all others, that they may ſee their errors & blindneſſe; the wilfull blinded *Iewes*, good Lord recall them

them to fulfill the number of thy Church. O mercifull Father, we intreat thee to relieue and releaſe all poore prisoners and Captiues wherſoeuer; alſo all that are troubled in minde, thoſe whoſe conſciences are laden with griefe for their ſinnes, Lord eaſe and relieue them; all poore *Idiots*, *Fooliſh*, or *Franticke* perſons, reſtore their ſenſes, wits, and vnderſtanding, and grant as thou haſt left them to bee as it were examples vnto vs, to feare and tremble at thy iudgements in them, ſo grant vs (O Lord) to haue the more care to feare and obey thee. Likewiſe com-

fort

fort (O Lord) all Fatherleſſe *Children*, *Widdowes*, or poor oppreſſed *Seruants*, all oppreſſed by *Slauery*, *Tyranny*, or *Miſerie*, put a period and an end vnto their griefes, or elſe (Lord) giue them hearts to beare them patiently. And now O Lord, we entreate thee to receiue vs into thy protection, keep vs (O Lord) from ſudden *Death*, *Fire* and *Theeues*, *Stormes*, *Tempeſts*, and all *Affrightments*, ſuccour and relieue vs in all needs and dangers, and ſend thy good Angels to guard vs. O Lord, now we returne with all thankes and praiſe vnto thee, and thy holy name, for all

all thy bleſſings vnto this preſent, ſo continue we beſeech thee, thy loue vpon vs: we haue deſerued the *Curſe*, thou (O Lord) in ſtead thereof haſt giuen vs thy *Bleſſing*, ſo continually (O Lord) powre downe thy Bleſſings, and ſo bleſſe vs with heauenly bleſſings, that we may feele and finde thy true comforts in thee. Alſo bleſſe vs with earthly bleſſings, that we may bee helpefull to others that feele want or need: Grant theſe and all good things, euen for Chriſts ſake our Lord and Sauiour, *Amen.*

Sunday midnights Soliloque.

LOrd how long shall it bee before I celebrate the Sabbath of a true rest in thee? The World seekes to destroy me, the Deuill to deuoure me, the Flesh to deceiue me, come to my aide Lord, & I shall be in safety: euery one desires iey and comfort, Lord let me finde thee my onely ioy and comfort: I come and yeeld my Soule into thy hands, thou art my Father, dispose of mee as it pleaseth thee; come Lord Iesus, for I come to thee; stay with me, I am willing to abide

abide with thee: aide and support and remaine with me this night and for euer, Amen.

A Morning Prayer for Munday.

O Lord God, which made the Heauens, the Earth, the Seas, Man, Fish, Birds, and Beasts, and all things: we poore distressed sinners, full of sinne and iniquitie, presume to bring vnto thee, our wounded soules for to cure; our sins and wickednes haue wounded vs, our transgressions haue taken hold vpon vs, we

are euen laden with filth, we daily prouoke thy anger, weeke after weeke, day after day, houre after houre, and euery minute wee transgresse by thought, word, or deed; we promise amendment, but daily runne on in our course of wickednesse, we haue no minde of heauenly things: but the Deuil, the World, and the Flesh, haunt vs in all our thoughts at all times: nay, in our very Prayers they betray vs, and carry our mindes another way: Yet Lord thou hast spared vs this Weeke past, and all the rest of our liues, so we beseech thee to spare vs this weeke, com-

ming

ming, and all the time wee haue to liue: and as we now begin the Weeke, ſo grant (good God) we may begin with new Spirituall Graces, to feare, ſerue, and obey thee all the dayes of our life. Keepe vs O Lord from ſuddendeath, temptation, tribulation, perſecution, and affliction, proſper (O Lord) our workes, our labours, our paines; be with vs at the beginning, the end, and proceeding in our Vocation & Calling, grant we may deale vprightly, & let the carriage of our Affaires be (O Lord) ſo pleaſing vnto thee, that they may draw downe thy bleſſings vpon vs; and keep

vs we pray this Weeke following, thriuing in our estates, and religious in our carriage, alwaies meditating of good, for thy glory, for the Church and Commonwealths good, so that whatsoeuer we lay our hands vnto, thou wilt bend our harts to the same, so it be to thy praise and glory. Receiue vs mercifull Father into thy protection, and grant to vs these graces, and all comforts, that are, may, or can be for the furtherance to saluation, euen for thy onely Sonnes sake Christ Iesus our Lord, to whom with thee, and thy holy Spirit, be all praise, honour and glory,

now

now and for euer, *Amen.*
Our Father, &c,

An Euening Prayer for Munday.

O Lord, which art our God, we intreat thee vpon the bended knees of bodie to accept this our Euening Sacrifice of thanksgiuing & praise. We thanke thee (O Lord God) for keeping vs this day past, and all the rest of our life; for giuing vs food, raiment, health, and prosperity, for keeping vs now and euer from sudden death, and all other miseries; so we be-

ſeech thee, (O Lord God) to keepe vs this night comming in peace and quietneſſe both in body and goods: grant good God vnto vs quiet reſt & ſleepe; keepe vs from all euil whatſoeuer we humbly intreat thee, and ſet thy good Angels as a guard and watch ouer vs, that we may enioy the ſweet reſt and comfort of this night, that wee may be the better able to go on in thy ſeruice; and grant that when wee wake, wee may wake with the ioy of thy holy Spirit, and bee ſo ſettled in the true aſſurance of thy gracious protection, that we may daily finde and

feele some comforts of thy heauenly graces in our hearts, with ioy and comfort. Grant this (good Father) for Christ Iesus sake our Lord and Sauiour, *Amen.* *Our Father &c.*

A Morning Prayer for Tuesday.

VVEE intreate thee most merciful Father, to accept our prayers and supplications, which wee shall offer before thy Diuine Maiesty; we confesse and acknowledge thou mightst haue poured down iustly thy iudgement and

indignation vpon vs; In iu-
ſtice thou mig ſt haue ta-
ken vs this night paſſed, in
our ſleepe, and plunged vs
ſuddenly into hell and per-
petuall deſtruction: yet in
mercy thou haſt ſpared vs.
O Lord God, we heartily
thanke thee, that of thy
great bounty thou haſt kept
vs ſafe this night, and
brought vs to the begining
of this day, now ſpare vs
good Lord, ſpare vs we be-
ſeech thee; and as thou haſt
euer beene our defence, ſo
we beſeech thee defend and
protect vs hereafter, that we
may become thy faithfull
ſeruants and followers:
Bleſſe we beſeech thee this
day

day and for euer, all our ſtudies, our labours and trauailes, further our endeauours: Bleſſe vs in our trading; helpe vs in our neceſſities, and guide vs in our waies, ayde vs in all good workes: preſerue vs from all ſinne and wickednesſe, and deliuer vs in all temptations: bleſſe we beſeech thee our whole houſhold, & all about vs: be mercifull to our Friends and Foes, leſſen the number of our Foes, increaſe the number of our Friends: bleſſe our Neighbours, grant vnity & concord and loue betwixt them and vs: Keepe them and vs and all about vs, now

now and for euer. Grant vs good Lord full pardon of our sinnes, and true and liuely hope in thy mercies, through Christ our Sauiour, *Amen. Our Father, &c.*

An Euening Prayer for Tuesday.

HEauenly God & mercifull Father, assist vs in our prayers, and grant vs our requests we humbly intreate thee. Looke downe (O Lord) looke downe we beseech thee, and grant our requests: we thanke thee that thou hast kept and preserued vs this day, and all the

the reſt of our liues to this preſent, in health, and proſperity, & giuen good ſucceſſe to our trauails and ſtudies. Mercifull Father, we intreate thee, that as thou haſt kept vs this day paſſed, ſo we beſeech thee to keepe vs this night comming, and as thou haſt appointed times and ſeaſons, as this to be the ſecond night in this weeke, ſo we beſeech thee to ſet a ſecond watch ouer our ſoules and bodies, that wee commit no ſinne, in thought nor deed: grant vs quiet ſleepe, comfortable reſt, keepe and defend vs from ſudden death, & feareſull Affrightmenes, danger

of

of fire or tempests, disturbance by theeues, or any other dangers whatsoeuer, and grant as wee now lye downe to rest in bed, so we may remember the rest of our bodies in the graue, till it please thee to raise vs. Bleſſe this night and for euer, all that be forced to trauell by Land or water, all poore Souliers, that keepe watch and ward, and we beseech thee so to watch and wake with them, & vs, that we may rise in the morning to giue praise and thankes to thee, through Christ Iesus our Lord and Sauiour, *Amen. Our Father, &c.*

A Morning Prayer for Wedensday.

O Eternall, mercifull, loving Father, I intreate thee to looke downe vpon mee; wicked and wretched sinner, and to grant my request: O Lord, I giue thee humble and hearty thankes, for keeping mee this night past, and that thou hast safely brought me to the beginning of this day, defend me (O Lord) in the same, and grant I may spend this day to thy glory, my comfort, and the good example of all that are about me. O Lord, I be-

beſeech thee, be vnto mee a Guide and Protector, ouer the wayes, works, & words, that I ſhall walke, doe, or ſpeake this day, and all the reſt of my life, grant I may wholly dedicate my ſelfe vnto thee, and ſtriue to liue more godly and purely, and alwayes ſtudie to feare, ſerue, and obey thee, and to ſet forth thy praiſe, that I may finde thy fauour, mercy, and goodneſſe, ſhowred and powred vpon me, both now and for euer hereafter: grant this deare God and mercifull Father, as we beg in that Prayer which thou haſt taught me, ſaying, *Our Father, &c.*

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An Euening Prayer for Wedensday.

OMoſt gracious God and heauenly Father, renew I beſeech thee my ſtrength to prayer: As the Eagle reneweth his age, ſo let me renew in grace. O Lord I beſeech thee accept this Euening prayer for all thy mercies: I haue ſinned (O Lord) againſt thee, in thought, word, and deed this day, and all the dayes of my life, I haue done wickedly inſomuch that I am aſhamed to confeſſe my ſinnes: yet, O Lord, thou haſt ſpared me this day and all my life

life past. O Lord, I beseech thee, if I haue done any thing this day, or at any other time heretofore, that hath beene displeasing vnto thee, pardon it I beseech thee; forgiue it I intreate thee; forget it I desire thee: and finally, quit and free me from punishment of the same. O Lord, blesse and keepe me this night, and that house where I am, from all bodily and ghostly enemies, from all ill dreames & fantasies, and suggestions of the Deuill, from all stormes and tempests, from fire, sudden death and danger, good Lord deliuer vs all, and grant I may rise in the morning

ning to praiſe thee, through Ieſus Chriſt our Lord, *Amen.*

A Prayer at any time in the night, in time of danger or feare.

O *Lord, what ſhall I do? whether ſhall I flye? where ſhall I be ſafe, but with thee? take mee, receiue mee, keepe and defend me, now and for euer. O Lord, giue mee quiet reſt and ſleepe, and Lord protect me, and grant me, and this houſe comfort in thee, this night and for euermore,* Amen.

A Morning Prayer for Thursday.

O Heauenly Father, and good God, raiſe and rowſe vp my dull ſenſes. As the morning Larke flyeth vp with ſweete ſinging, ſtill looking vpwards toward thee: ſo (O Lord) grant my heart, eyes, and affections, and all may bee lift vp vnto thee. O Lord, it is thy mercy that hath keept mee this night paſt, and brought me to the beginning of this day; I giue thee hearty thankes for the ſame: So (O Lord) guide and gouerne mee this day, that I may walke

walke vprightly in all my dealing, be true and iuſt in all my doing, and giue me the ſanctification of thy holy Spirit, to finde and feele thy helpe in the vſe of the proſperity and health and happineſſe that ſhall attend to the ſetting forth of thy praiſe and glory, that I may ſo inioy the benefit of this day, that I may finde and feele thy comfort, through Jeſus Chriſt our Lord. *Amen.*

An Entering Prayer for Thurſday.

O Moſt omnipotent God, and heauenly Father,

Father, moſt glorious Creator, I intreate thee to grant my requeſt, and accept this my Euening Sacrifice of prayer and thankeſgiuing: I beſeech thee be a powerfull Protector and Defender of mee this night, and as thou haſt been (O Lord) my Defender all this weeke paſt, ſo I beſeech thee bee a Defender of all this part that is to come. (O Lord) keepe me in thy protection, ſhield me from all dangers, defend mee from ſudden death, and ſend I intreate thee, the good Spirits to watch ouer mee this night, and for euer hereafter. I thanke thee for bleſſing me this

this day past, and I intreate thee good God, so to continue thy blessings, and to increase them more and more toward mee, that I may feele and finde, that thou (O Lord) art my euerlasting shield, and succour, And heauenly Father, let me feele those ioyes that bee true comforts vnto my soule; and I beseech thee grant my very dreames may be of heauen and heauenly ioyes, and grant I may at last enioy such ioy and comfort in thee, that I may rest in thy kingdome for euer and euer. *Amen. Our Father, &c.*

Friday

Friday Morning Prayer.

VNto thee (O Lord) I come with a broken and contrite heart, ſorrowing for my ſins, ſeeking to finde comfort at thy hands: O, thou knoweſt my griefe, my ſorrow, and care, O! I feele and finde thy comforts. Lord I thanke thee, that thou haſt kept me this night paſt, & that thou haſt ſafely brought mee to ſee the gliſtering light: (O Lord ſtirre mee vp, that I may finde ſome comfort; preſerue and keepe me, that

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I may finde ſome ioy in ſoule and body this day and for euer: and as the Church obſerues this day a Faſt, ſo prepare thou mee (O Lord) in ſoule and body, that I may faſt from all ſin and wickedneſſe, and bee ſtrong againſt the World, the Fleſh, & the Deuill, and all temptations, that I fall not into ſinne or tranſgreſſion; but grant that I may ſpend this day with all the dayes of my life, in holy conuerſation, to thy glory, and good example of all men. Grant this (O Father) now and for euer, *Amen.*

Friday Nights Prayer.

MErcifull Lord God, which haſt let mee paſſe this day in health and proſperity, I entreate thee, grant that this night I may take my reſt in quietneſſe and peace: and although thou haſt now taken away the day light, yet I intreate thee not to take away the ſpirituall light of grace: Infuſe into me (O Lord) the Spirit of comfort, and although our Sleepe bee as Death, and the Bed as the Graue: yet ſuffer vs not to perſh

periſh ſuddenly, or vnprepared: but watch ouer vs, (good Father) and guide & guard vs now and for euermore. Let not affrightments fall vpon vs, keepe vs from fire, ſtormes, and tempeſts, theeues, ſudden death, and danger; and bee vnto vs now and for euer, a gracious Protector, a Defender, and Director. Let the Angels O Lord, pitch their Tents about vs, and our houſes; remember thy Church, and euery member thereof, to preſerue and keepe it, eſpecially the poore afflicted Proteſtants of the truth, in Germany, and elſewhere. All the perſecuted for the

Gospell, all in tribulation, or temptation, or misery; put an end and period to their griefes, and send comfort vnto them, and turne thy mercy to them, and Lord receiue them and vs, this night and euer into thy gracious protection, through the mediation of Christ Iesus, in whose name we conclude, saying. *Our Father, &c.*

A Trance *or* Soliloque *at midnight.*

MErcifull Lord, let me not dye before I liue; my eyes haue taken pleasure in

folly, my heart in ſinne, now I am ſorry for it, I eſteeme my ſelfe vnworthy to call thee Father; yet Lord vouchſafe to account mee ſtill as thy Child, that ſleeping or waking I may be alwayes thine, now and euer, Amen.

Saturday Morning Prayer.

SAnctifie (O Lord) this day vnto vs, and to all about vs, heare vs deare Father, and grant our requeſt now and for euer. O Lord, we giue thee thankes, that thou haſt kept vs this night, and to this preſent, and

brought vs to the laſt day of this weeke : grant wee may ſpend this day ſoberly, quietly, and religiouſly, from our hearts ; bring vs to thy righteous will in all things, that it may bee for thy glory and our ioy and comfort ; roote out all vniuſt, couetous, malicious, & luſtfull thoughts out of our mindes. Keepe vs (O Lord) from all wickedneſſe, and from all ſin, and be a guide vnto vs in all our wayes, and a ſtrength in all our neceſſary occaſions : and as thou haſt brought vs to this laſt day of the weeke, ſo we entreat thee to bring an end of ſinne vnto vs, and cloath

vs

vs with the robes of righteousnesse. O God we entreat thee grant this, for our blessed Mediators sake, Christ Iesus our Lord, *Amen.*

Saturday Nights Prayer.

Mercifull and heauenly Father, looke vpon me wretched sinner in mercy, before I come to giue account of all my sins committed this weeke, this day, and all my life past. I haue iustly deserued hell, death, and damnation euery way, euery day, and euery houre, this weeke, and all

my life paſt: yet like a mer-
cifull God, thou haſt defen-
ded me. O Lord, as this
weeke is now at an end, ſo
let my ſinnes end, and call
me not to an exact account,
(*here make confeſſion of all
thy ſinnes with ſorrow, which
thou haſt committed the
whole weeke paſt.*) O Lord, I
confeſſe all, I yeeld my ſelfe
worthy of death; yet Lord
ſpare me, ſpare mee, haue
mercy vpon me, pardon me,
and grant that I may haue
this night quiet reſt, that I
may bee the better able to
ſerue thee to morrow. Be
this night my defence, my
guide, my ſtrong hold, my
fortreſſe, and ſole comfort;

and

and grant that I may with a quiet conſcience, lye down to take my reſt in peace and quietneſſe. Let thy good Angels attend on mee ſleeping or waking, let no affrightments trouble me, but in the middeſt of darkneſſe inlighten me with thy glory; and pardon and forget and forgiue all my ſinnes paſt: grant this now and foreuer I beſeech thee, in that prayer which thy Son hath taught me ſaying, *Our Father, &c. Amen.*

A Prayer before a Sermon.

OGrant moſt gracious Father, that our thoughts may not be carried away with any vaine illuſions or bad imaginations: Grant that we be not ouercome with ſleepe or drowſines; but quicken (O Lord) we beſeech thee our ſenſes, open we entreate thee our eares, apply our hearts to heare, and vnderſtand, and follow thy heauenly Word. Grant this good Father, for thy onely Sons ſake, Chriſt Ieſus our Sauiour, *Amen*.

A Prayer after a Sermon.

LOrd God, we entreate that the Word which we haue heard preached at this time to vs, be ſo deeply ſettled in our hearts, that by it we may ſo learne to liue, that we may pleaſe thee, & daily endeauour to fulfill thy will, and ſpend the reſt of our liues in thy true ſeruice, and obedience of thee in all things, to the honour of thy grace, and our ſoules ſure comfort, through Ieſus Chriſt our Lord, *Amen.*

A Prayer to bee ſaid before the receiuing of the Communion.

O Father of mercy, and God of all conſolation, ſeeing all Creatures doe acknowledge and confeſſe thee to be their Gouernour and Lord; it becommeth vs the workmanſhip of thy owne hands, much more to reuerence and magnifie thy great Maiefty, for that thou haſt created vs to thine owne Image & Similitude, but chiefly in that thou haſt deliuered vs from that euerlaſting death and damnation,

on, to which Sathan ſubjected all Mankinde by the reaſon of ſinne: from the bondage whereof, neither Men nor Angels were able to ſet vs free; but thou (O Lord) rich in mercy, and infinite in goodneſſe, haſt prouided our Redemption to conſiſt in thine onely and welbeloued Sonne, whom of very loue thou didſt giue to be made Man like vnto vs in all things (ſinne onely excepted) that in his body he might receiue the puniſhment of our tranſgreſſions, by his Death to make ſatisfaction to thy Iuſtice, by his ſtrips and wounds, that we that were the ſinners indeed

ſhould

ſhould be healed and freed: by his Humiliation, that we might be glorified and exalted, and that by his Reſurrection, Death and Hell ſhould bee vanquiſhed; to bring vs to life euerlaſting, and ioyes eternall, from which the whole off-ſpring of *Adam*, was juſtly exiled.

O Lord we acknowledge that no creature is able to comprehend the length, breadth, deepnes, & height, of that thy moſt excellent loue. For thou didſt ſhew thy mercy, when none was deſerued, thou gaueſt Life, when Death had gotten the victory, thou receiuedſt vs into Grace, when we rebelled

led against thy Majesty, and when we were all bespotted and defilled with the filth of vnrighteousnes, thou didst cleanse and purifie vs with the blood of Iesus Christ: & although through the peruerse blindnesse and dulnesse of our corrupt nature, we neither do nor can sufficiently weigh or consider these thy most ample benefits: yet neuertheles (as Iesus Christ our Lord hath instituted and commanded) we present our selues to this thy Table, to manifest and witnesse to the whole world, that by him alone we haue receiued liberty and life, that by him alone

alone thou doeſt acknowledge vs to be thy Children and Heires, that by him alone wee haue entrance to the Throne of Grace; that by him alone we are admitted to ſit at thy heauenly table, and receiue ſpirituall ſtrength, both to do good and to avoid all euill; that by him alone our ſoules ſhall be raiſed from ſinne, and our bodies from death; that by him alone we receiue both grace and mercy here, and aſſurance of glory for euer: wherefore to him alone, with thee O moſt gratious and louing Father, and thy bleſſed Spirit, one true glorious God, be all praiſe and thanker

thankes now and euer, *Amen.*

A Prayer and Thanksgiuing after the receiuing of the holy Communion,

MOst merciſull Father, we render vnto thee all thankes praiſe, honour, and glory, for that it hath pleaſed thee of thy great mercies, to grant vnto vs miſerable ſinners ſo excellent benefits & priuiledges, as to bee receiued into the fellowſhip and company of thy deare Son Ieſus Chriſt our Lord; yea, by this meanwee are thy adopted children,

dren, and he is made our elder Brother: Yea (O Lord) we come neerer then so, hee is our Head, and we are the members of his mysticall body: and all this proceeds from thy gracious goodnes and from compassion. For thou hast deliuered him to death to giue vs life; thou hast made him a Sacrifice for the necessary food and nourishment of our Soules: Thou gauest way to the piercing of his sides, from whence issued Water and Blood, that we might know how wee came cleansed from our sinnes, and redeemed from damnation. Yea (O Lord God) thou hast pre-

presented vs in this Sacrament the whole Tragedy of his Passion; that we out of his sorrowes might recouer ioyes, out of his grones might be comforted, out of his sighes and teares, might haue ours put into his bottle, and out of his death, be presented to life euerlasting. We beseech thee then (O Heauenly Father) to grant vs this request, that thou neuer suffer vs to become so vnkinde, as to forget such worthy benefits; but rather make a sure impression of them in our hearts for euer: and let the vertue and strength of his

spirit euer be found in vs,

by

by which we may be confirmed and eſtabliſhed, ſo that we way not onely preuaile againſt all our ſpirituall enemies, but continue alſo in the confeſſion of thy goodneſſe, and reformation of our liues, & performance of all good duties, to the glory of thy name, through the ſame Chriſt Ieſus our Lord, to whom with thee O Father, and thy holy Spirit, be all glory and praiſe now and euer. *Amen.*

A Prayer to bee vsed before Catechising.

VVEE most heartily thanke thee O most mercifull Father, for al thy blessings bestowed vpon vs, from the beginning of the World, vnto this present time: for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preseruation, and for that same assured and most comfortable hope, that thou hast giuen vs of our Glorification in the world to come. And we beseech thee to direct

rect vs, that considering thy mercies, we may acknowledge and confesse our sins, which should provoke thee rather to curse, than to blesse vs, to confound vs, rather than to preserue vs. We haue sinned against thee, both in thought, word, and deed: grant that we seeing the horror of our sinnes, and the fiercenesse of thy wrath, may without hypocrisie or dissimulation, be earnestly sorry, and heartily repentant for our former wickednesse: howbeit, in such sort as that we despaire not, but that in bitternesse of our griefe we may haue comfort, by Faith in thy Sonne Christ that our

of-

offences are pardoned. Grant O Lord, that we being assured heereof in our consciences, may through thy holy Spirit, be renewed in the inner man, to hate, detest, and abhorre sin, and to studie to liue according to thy blessed will, during our whole life. And as now through thy goodnesse we are here assembled together, so we beseech thee to direct vs, that at this present, both our words, harts, and all our behauiours, may be in such sort ordered, as that we may truely vtter, & reuerently receiue, the Principles of thy holy and heauenly Word to the

strength-

ſtrengthning of our Faith, to the comfort of our conſciences, to the amendment of our ſinfull and lewde liues, & to the glory of thy moſt holy name, through Ieſus Chriſt our Lord, *So be it.*

A Prayer to bee vſed after Catechiſing.

WE heartily thanke thee O moſt mercifull Father, for that thou haſt beſtowed the ineſtimable Treaſure of thy holy and heauenly Word vpon vs, moſt vile and ſinfull wretches. And ſeeing it is not in him that planteth, nor in him

him that watereth, but in thy mercifull hand, to mortifie our sinfull lusts, and to create new hearts in vs: we beseech thee so to order and direct vs, that we proue not like the greene Fig-tree, flourishing without fruite, nor bee of the number of those Hypocrites, which with tongue can say, Lord, Lord, in thy name we Prophesie, cast out Deuils, and do many great workes, and yet are condemned for wicked, because their hearts are not aright; nor like to them which are swept and garnished, but yet empty, whereinto the vncleane Spirit returnes with seuen worse

than himselfe, & so our end be worse than our beginning: but gouerne vs with thy holy Spirit, that in heart we may loue & seeke thee, and in body and soule obey and serue thee, in righteousnesse and true holinesse all the dayes of our liues, through Iesus Christ our Lord.

As we pray for our selues, so we beseech thee to looke with fauour vpon the whole Church, increase the number of thy Children, grant thy Gospell a free passage, comfort the comfortlesse, raise vp them that are faine, and strengthen them that stand, that they fall not:

Haue

Haue mercy vpon this Realme; long continue thy blessings of peace and quietnesse towards vs: and remooue farre from vs all lets & hinderances of the same. Gouerne the hearts and the swords of all Magistrates, that they may not lift vp themselues in vaine-glory, to please themselues; but that they may apply the authority which thou hast giuen them, to the aduancement of thy glory, for the comfort of thy Children, and the terror of thine enemies. And seeing the continuance of our peace in these daies, next vnder thee, lieth in the preseruation of

our moſt gracious King:
bleſſe vs with him, & bleſſe
him with all gifts fit for ſo
high a calling: and whoſo-
euer ſhall attempt, deuiſe,
or conſpire ought againſt
his Majeſties Perſon,
Crowne, Dignity, and Roy-
all eſtate; we beſeech thee,
either in mercy to conuert
them ſpeedily, or in iudge-
ment to confouud them,
that we may vnder him lead
a quiet and peaceable life, in
all godlineſſe and honeſtie.
Counſaile the Counſellors,
order the Nobles, direct the
Magiſtrates, inſtruct the Mi-
niſters, guide and gouerne
the whole body of this
Common-wealth, that we
may

may ioyne together in humbleneſſe of heart, and vnity of minde, to ſeeke the glory of thy Name, the increaſe of thy kingdome, the eſtabliſhing of thy truth, the rooting vp of ſinne, the maintenance of vertue, and the long continuance of the proſperous eſtate of this Common-wealth. Haue mercy vpon them that be in affliction, in body or in mind, eſpecially ſuch as ſuffer for the teſtimony of a good conſcience, aſſwage their ſorrowes, mitigate their miſeries ſpeedily, if it be thy wil, or elſe arme them with patience, to abide ſuch tryall, as thou ſhalt lay vpon them.

Grant theſe things for thy Sons ſake Ieſus Chriſt our Sauiour, in whoſe Name we pray for the ſame, and all other graces which thou knoweſt needfull either for vs or thy whole Church, in that ſame prayer which he himſelfe hath taught vs in his holy Word, ſaying. *Our Father, &c.*

For remiſſion of ſinnes.

O Lord, glorious, euerliuing, louing, euerlaſting Father, I wretched ſinner, preſume once againe after my ſinne, to returne home vnto thee, requeſting, beg-

begging, praying, and desiring of thy heauenly Majestie, that thou wilt looke downe vpon mee. I confesse, were it not for the hope of thy mercy, and the hold of thy comfort, & the renewing graces which sometimes I feele from thee, and that sweet taste and feeling of the good guifts and thy heauenly Word, I should sinke in despaire: for my sinne is alwayes before me. If I go, they follow me; if I runne, they flee after me; if I looke backe, they stare vpon mee; if I go forward, they meete me; if I turne to the right hand, they terrifie me; if to the left hand, they torment

me; if I looke downe to Hell, they are ready to deuoure me: Now haue I no way but to looke vp to thee, (Lord) be thou then here ready to receiue mee; helpe me good God, ſaue mee deare Father, ſuccour me ſweete Redeemer, aſſiſt me merciſull Creator, that my prayers may be ſo feruent, ſo zealous, ſo affectionate toward thee, that they may draw downe thy mercies vpon me: poure down thy bleſſings, ſhowre down thy graces, open thy hand of mercy, reſtore joy and comfort to my heauy and laden ſoule, waſh away my ſinne, wipe away mine iniquity,

qnity, heale mine infirmities, purge my wicked mind of all ill thoughts, pardon al my damnable deeds and detestable dealings, renew the good Spirit of heauenly graces, restore the joyes of thy holy comforts vpon me. O Lord, let me haue some feeling, some taste, some sent, some glimmering of thy glorious presence: let me feele some comfort, find some joy, haue some rest. Good Lord, let me be once truly renewed by thy grace, and settled in thy seruice, that I neuer slip nor slide backe: but grant vnto me (most mercifull Father) a sure and settled dependance

vpon thee, ſo that in all my words, workes, and deeds, I may rejoyce in ſeruing, fearing, and obeying thee, and that I may ſpend all the reſidue of my dayes in truely ſeruing thee, ſeeking to glorifie thy name, and magnifie thy goodneſſe vnto me, ſo long as it ſhall pleaſe thee to lend me breath to this fraile body: and merciſull Father, fauourably gouerne, and guide, helpe, inſtruct, and teach me in thy wiſedome, to magnifie thy name, multiply and encreaſe thy mercies on me: O Lord preſerue & proſper me, in all my waies and workes, & all about me. Remember

thy

thy poore Flocke, build vp thy Church, renew *Zion*, gouerne, assist and blesse, all painfull Preachers and Pastors of thy Word; teach them and vs vnderstanding, rightly to know thee, and truely to follow thee; awake my drowsie soule, defend it from euill imaginations, keepe me in holy and heauenly meditations, grant me to obserue my wayes, so that I may walke in piety and peace; set my sinnes so before my eyes, that when I looke backe on them, I may with sorrow weepe lament, and repent my time past, which hath beene spent so wickedly or vnprofitably.

bly. O powerfull preſeruer, remember me, reſtore me to joy & comfort, and haſten in time thy ſaluation vnto me. Draw my lingring ſoule & it ſhall run after thee, turne me vnto thee with all willingneſſe; come thou neere vnto me (good Lord) and declare, and ſhew thy mercies on me; eſtabliſh me in grace, excite mee to goodneſſe, giue me grace that I may continually grow ſtronger and ſtronger to walke before thee; weaker and weaker to ſinne; faithfull and firme in thy ſeruice. Grant this deare God and mercifull Father, for Chriſt his ſake our Sauiour, Amen.

A Prayer for Gods Graces.

O Mercifull God, grant me to couet with an ardent desire, those things which may please thee, to read the Scriptures diligently, to search them wisely, to know them truely, to vnderstand them rightly, to fulfill them perfectly, to the laud and glory, and praise of thy name, and my owne soules true comfort. Order my liuing so, that I may doe that which thou requirest of me, and giue me grace, that I may know it, and haue will and

and power to do it, and that I may obtaine those things which bee most conuenient for the ſaluation of my ſoule. Good Lord, make my waies ſure and ſtraight to thee, ſo that I fall not betweene proſperity and aduerſity, but that in proſperous things I may giue thee thanks, and in aduerſity be patient, ſo that I be not lift vp with the one, nor oppreſſed with the other; and that I may reioyce in nothing but that which moueth mee to thee, nor be ſorry for any thing but that which draweth me from thee, deſiring to pleaſe no body but for thee, nor feare to diſ-

pleaſe

please any beſides thee. Lord, let all worldly things be alike vnto me in reſpect of thee: let me not be merry with the joy which is without thee, and let me deſire nothing; in compariſon of thee; let mee grow weary of all which is not in thee.; make me to lift my heart oftentimes vntó thee,& when I am reade to fall, do thou ſuſtaine and vphold me,and grant mee with a ſtedfaſt purpoſe of amendment, to ſeeke grace of thee. O my God,make me humble without fayning. merry without lightneſſe, ſad without dulnes, true without doublenes,ſeruing thee without deſpe-

desperation. trusting in thee without presumption, telling my neighbours their faults without dissimulation, teaching them not with words onely or admonition, but much more by my example; let me be obedient without reuenging, patient without grudging, purge me O Lord, from all my corruptions: my most louing Lord God, giue me I pray thee, a most waking heart, let no euill thoughts withdraw me from thee, let it be so strong that no worldly affection draw it backwards; so stable, that no tribulation breake it; so free, that no violence make

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any challenge vnto it. O my Lord God, grant me wisedome to know thee, conuersation to please thee, and finally hope to embrace thee. Grant this most mercifull Father, for the precious blood of that immaculate Lambe, Christ Iesus, our onely Lord and Sauiour; to whom with thee, and the holy Ghost, three persons, and one God, be all glory, and honour, world without end, *Amen.*

Our Father, &c.

A Prayer for a quiet Conſcience.

MOſt merciſull, moſt louing and deare Father; I poore diſtreſſed ſinner, being diſturbed in minde, troubled in conſcience, with diſtraction and vanity of the world, and oppreſſed in heart with the burthen of my ſinne, come vnto thee with a wounded and dejected ſoule, intreating thee of thy clemency, to eaſe me of my trouble, to ceale my griefes, and comfort my heauineſſe, gather together my diſtracted thoughts, and heale my bro-

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ken heart : for I acknowledge that I am iuſtly afflicted; ſo iuſtly that I am euen ready to deſpaire of all comforts: but yet my hope is in thy goodnes O God: come now I cry and call, hearken vnto my ſuite, and cleare me ſo that I may find comfort, and peace and quietneſſe in my minde. Grant this deare Ieſus, who haſt bid vs to come to thee who are heauy laden, and promiſed to caſe vs, and commanded vs to caſt our care on thee, and promiſed to helpe vs, euen ſo Lord Ieſus, *Amen*.

A Prayer against wicked and carnall thoughts.

O Great, good, glorious and euerlasting Father I poore deiected wretch, full of filth and sinne, not hauing one good thought in me, come at this time, seeking to leaue my filthy detestable life, desiring thee to grant my requests, fulfill my desires, and hearken to my prayers and petitions: I confesse continually, that I sinne, in thought, word, and deede, there is no good remaineth in mee; when I thinke to be feruent in prayer, the Deuill, the World, and

and the Flesh assault mee : I cannot doe as I would, I do that which I would not : Sin followes me, Shame is like to ouertake me, Confusion is like to lay hold vpon mee, Destruction attends me, and horrour and feare affright me; I haue no where to flye but to thee, helpe (good God) saue me mercifull Father, defend me sweet Creator, a poore wretched creature, pull me from my sinnes, saue me and succour me, pardon and forgiue me, wash me, make me cleane, giue me spirituall thoughts, and renew all good purposes in me, helpe me to abandon all foolish, vaine, and

lust-

luſtfull thoughts of the Fleſh, to auoid, reſiſt, and ſhake off all malicious, reproachfull, and froward thoughts that proceed from the Diuell or worldly occaſions: ſo that I may liue purely, thinke chaſtely, continue ſoberly in thy ſeruice, alwayes fearing to diſpleaſe ſo louing a Father as thee, regarding my wayes and workes, giuing good example to all that liue about me, deſiring and ſeeking for nothing but thee, and thy ſauing health. Grant this good Father both now and euer, for Chriſt Ieſus ſake. *Amen.*

An humble Confession of sinnes.

O Lord God, heauenly Father, I am ashamed to come before thee, and thy glorious Throne, I am so sinnefull; yet heare mee good God, and grant my requests. By my rebellious nature I haue offended, I confesse my selfe vnworthy of the name of thy childe, I haue despised thy loue, forsaken thy waies, made slight of thy words, scorned thy chastisements which thou hast laid vpon me, without thinking what I do deserue;

I haue not felt the affliction of my brethren, I haue not mourned with them, I feare not thy iudgements, nor dread thy threatnings. What shall I say? I regard not thy mercies; curses and punishments haue I deserued, hauing so vilely, so wilfully, and so obstinately despised thy fauours. I runne after sinne, as Swine after filth, I delight in euill, I apply my selfe to vngodlines, I treade the steps of the prophane & wicked, I encline to lying, deceit, and couzenage, lust, periurie, and all wickednes, I goe fully away with my trangressions, I winke at great sinnes, and I make

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ſmall ſinnes no ſinne at all, I promiſe amendment, but ſtill continue obſtinate, I am prone and apt to all badnes, dull and heauy to all goodneſſe, my thoughts wicked, my deeds damnable, my life impious, my ſayings deceitfull, my heart hollow. I ſay one thing and do another, I runne from ſinne to ſinne, from drunkenneſſe to luſt, from luſt to greater ſinnes, from one bad deed to another, from one ill thought to another. I am ſtained with polution, ſtuft with couetouſnes, deſirous of the World, ambitious of honour, I neuer looke backe how wicked I haue beene,

but continue as though there were no Hell to ſwallow me, no Deuils to torment me, no Conſcience to accuſe me, no iudgement to terrifie me. I regard not Hell, nor looke after Heauen, I become loathſome vnto thee: yet moſt glorious Lord God, once, once againe, looke backe I beſeech thee, behold and pitty mee poore condemned Wretch, ſeale me a pardon: Helpe, O helpe mee deare Father. Open the fountaines of thy mercies, let downe the ſhowres of thy grace vpon me: let teares diſtill from my eyes, ſighes and ſobs riſe from my heart; let

ſorrow

ſorrow kill my ſinnes, and and grant vnto me ſpeedy courſes of amendment of life, and a ſtedfaſt and ſure confidence in thy mercy to pardon, and thy grace to purge mee of all my vncleanneſſe and wickedneſſe, by Ieſus Chriſt, my Lord and Sauiour, *Amen.*

A Prayer to bee ſaid of all that are fallen into Pouertie.

O Mercifull, euer-liuing and louing Father, I intreat thee vpon thee bended knees of my ſoule to hearken vnto my grieuous

complaints: grant (O Lord God) that I may be enabled to go thorow all the afflictions thou haſt pleaſed to lay vpon mee, and that at all times I may call to minde, that it is not I onely, but many of thy deare ſeruants, with whom thou dealeſt in like ſort. Grant I may beare my pouerty with patience, as *Iob* did, that at all times I may remember, I came naked into the world, and brought nothing with mee, and that which I haue had, came fromthee. Grant mercifull Father, that in no extremity I may neuer deſpaire of thy mercy, but that by it I may bee more inclined

ned to call and ſeeke for thy ſpirituall comforts and heauenly bleſſings. And though I want worldly wealth, yet giant me thy heauenly graces ſo ſhall I not want: and grant that the afflictions of this life may bee ſanctified vnto me, and turne to my eternall good, through Ieſus Chriſt our Lord and Saniour, *Amen.*

A Prayer in Proſperity.

I Wretched ſinner, appeare here before thee, (merciſull Father) intreating thee of thy great bounty, that as at all times thou haſt giuen

me a more liberall portion of worldly wealth, ſo thou wilt pleaſe to grant mee grace euer to bee thankfull to thee for the ſame; and grant I may ſo vſe it, that it may be for thy glory, my ſaluation, and the comfort of the needy. Grant I may not be hard hearted, but liberally giue and beſtow it on the oppreſſed and fatherleſſe, on the blind, the lame, and the naked, to comfort and ſuccour all that are in diſtreſſe, to further thy Word and plantation of the Goſpell. O grant moſt mercifull Father, that the more earthly bleſſings that thou giueſt me, I may the more

more ſeeke thy heauenly graces, and that I may bee the more humbled in due conſideration of my great vnthankfulnes, and that I may ſeeke to liue more pi-ouſly and religiouſly, and that when I ſhall depart this vale of miſery, I may bee mindefull to leaue ſome good and godly examples of Charity, to thoſe which follow. Grant that this my wealth, may not be a ſtum-bling blocke or hinderance to my ſaluation; but that it may bee a furtherance to me in all good and godly actions. Grant this (good God) euen for Chriſt Ieſus ſake I intreat thee, to whom

with thee and thy holy Spirit, be praise and glory now and euer, *Amen.*

A Prayer for all in distresse at Sea, by storme and tempest.

O Lord God, Heauenly Father, Maker and Founder of the Seas and Land, looke downe vpon vs miserable sinners, who haue iustly plucked downe thy vengeance vpon vs. O Lord (wee haue prouoked thy wrath, we haue deserued to bee swallowed vp quicke by the mercilesse waters. O Lord, the floods come

come ouer vs, they euen enter into our ſoules (O Lord) the Seas rage & riſe againſt vs; here we ſee thy Wonders and Iudgements; in the twinkling of an eye, thou canſt deſtroy vs. (O Lord) we cõfeſſe, & acknowledge we haue ſinned. Moſt iuſtly therefore are thy fierce judgements come vpon vs. Yet (Lord) ſpare vs, Lord, we beſeech thee, let vs not bee ſwallowed vp quicke where there is none to helpe vs, but thou canſt ſaue vs. O Lord, ceaſe theſe ſtormes and tempeſts, ceaſe we beſeech thee theſe ſwelling Seas, command theſe bluſtring Winds and they ſhall

obey thee; we are at the Pit of Deſtruction, at the brinke and brimme: *Saue Maſter we periſh, Lord increaſe our Faith*, ſtrengthen it in thee. Mercifull Father take vs we beſeech thee into thy protection, bee (O Lord) our ſhelter; and if thou haſt appointed vnto vs death at this preſent, (O Lord) bee thou preſent wee beſeech theeto receiue our ſoules, vntill the ioyfull reſurrection of our bodies, and then receiue vs bodies and ſoules into thy kingdome. If it be life, then grant we may ſo liue, that we may take warning by theſe afflictions now vpon vs, that we may liue

giue to amend our liues, and to liue more godly, religiously, and righteously al the dayes of our liues, grant this good God and mercifull Father for Iesus Christ his sake our onely Sauiour, *Amen.*

A Prayer for all that trauell by Land.

O Lord lead mee in the pathes of Righteousneſſe, and direct my going in the way of truth: We (O Lord) are borne to trauaile, and man hath no certaine place of aboad; our daies are like a ſpan, and our liues paſſe as a Weauers ſhuttle.

O

O what is man that thou art mindfull of him, or the Son of man that thou regardeſt him, We are like to a bubble or a blaſt, we goe hence and are ſeene no more: O teach vs to number our daies, that wee may walke the pathes of godlineſſe: Direct our ſteppes in thy word of truth, and as thou haſt appointed man to bee a Pilgrime, and to trauaile for his liuing, and ſoiourne vpon the earth; ſo (O Lord) guide and gouerne me in my trauaile, that I may goe on with comfort in this my iourney. Be thou my God, my helpe, and guide, to direct mee aright in my way

and

and buſineſſe, keep me from all feares and dangers, by theeues or other miſchiefe and trouble, that I may haue no diſturbance in my iourney,, no lets nor hinderance, no ſorrow nor heauineſſe, but for my ſinnes: and (O Lord) keepe and bleſſe all my friends at home and abroad, and keepe them and me in perfect health till my returne vnto them. Thou (O Lord) knoweſt the ſorrowes of my heart, and I cannot expreſſe my griefes ſo well as thou knoweſt them: then (O Lord) let me euer feele and finde accordingly thy comforts; doe thou put good thoughts and

godly

godly cogitations alwaies in my mind, that I may ſo think vpon heauenly things, as one that hath ſet and ſettled his affections and deſires to come vnto that place. Gracious Lord make all my thoughts, words and workes well pleaſing vnto thee. And now let thy good Angels conduct mee and leade me, that they may be a Cloud by day, and as a Pillar by night, to watch and attend vpon mee, to keepe me that I fall not, nor go awrie: and for my chiefe Companion, grant I may euer haue a quiet conſcience and a willing mind to ſerue, feare, and obey thee, and a con-

contrite & ſorrowfull ſoule for ſinne; and ſo direct me in the wayes of truth that I may not ſtray or goe awry, by any by-pathes of vngodlineſſe, but conduct me in the ſtedfaſt wayes of vprightneſſe: wherein giue me ſtrength and grace to ſtriue to performe in all things thy moſt righteous will, and to ſubmit my ſelfe vnto thee, through Ieſus Chriſt our onely Lord and Sauiour. *Amen.*

The

The ſicke mans Prayer.

O Lord, glorious louing Lord God; I beſeech thee to heare my complaint, and grant mee ſtrength to powre out my prayers before thee; O God, I haue ſinned, I haue ſinned, and done wickedly, I haue all my life long run from ſinne to ſinne, I haue tranſgreſſed; I haue done ſo bad, that I cannot call all to remembrance: Yet merciſull Sauiour returne vnto mee, that I may haue a feeling of thy good *Spirit* in me,

me. Let not the ſinnes of my youth, nor the iniquities of that time lye vpon me, and (O God) as thou haſt laide thy hand of affliction vpon mee, ſo I intreate thee to arme me with patience, to beare this my viſitation patiently: If it be thy will to take me out of this tranſitory life, prepare mee ſo (O good God) and fit me, that I may be receiued into thy Kingdome: arme mee and ſtrengthen me to beare the burthen hereof patiently, to vndergoe this my affliction willingly, and to fight it out manfully: but vnleſſe thou helpe, what am I? O God, a *Worme*, a poore deiected Wretch.

Wretch. I haue no comfort but from thee, and of thee: therefore I doe flye vnto thee, beſeeching thee either to reſtore me to health, and withall to amendment of life, or elſe to receiue mee, and take me into thy Kingdome of glory: Lord ceaſe my paine, eaſe my griefes. (Lord) I intreat thee to grant that the Diuel, nor the World, may any way preuaile to tempt me, but grant mee ſtrength to ouercome all. Send the good Angels to keepe and conduct mee, both in ſickneſſe and in health, and grant I may not feare death, but that I may bee fitted and prepared for it,

it; yet if it bee thy gracious will let mee recouer a little ſtrength. *and ſpare me a little before I goe hence and am ſeene no more*: O grant that I may finde thy Grace now working for my good in me, and if it bee thy will to take me hence. Lord receiue me vnto thee, & then come Lord Ieſus, come quickly. And ſo (Lord) I commit and commend my ſelfe vnto thee in that prayer, which thou haſt taught me, ſaying: *Our Father, &c.*

Lord ſtrengthen my faith to the end. I beleeue in God, &c.

A Prayer at the houre of Death.

O Heauenly Lord God, wee poore wretches being ouercome with grief, come all here attending thy good pleasure with this *ficke Seruant* of thine. O Lord, incline to heare our prayers and his complaints vnto thee. Be now (O Lord) present, and send thy good Angels and thy Spirit to attend vs, be with vs O Lord, and comfort this ficke person, and now if the time be come of his departure, grant (O Lord) hee may depart with

with godly Comfort and ioy euerlasting into thy Kingdome. Ease (O Lord) his griefe, mittigate his paines, asswage is sorrowes, and giue him a liuely touch of thy heauenly comfort: put by al worldly thoughts, and beat downe all bad suggestions, let nothing but good come into his minde, and grant that hee may to the last gaspe of breath, breathe out still some comfort of thy helpe, and grant when he hath done his last to finish this mortall life, then he may with *Lazarus* be carried into *Abrahams* bosome. O Lord, forgiue him; O Lord, receiue him;

O

O Lord, protect him; O Lord, succour and saue him: and now and for euer grant he may rest with thee in eternall glory. Heare vs good Father for this our brother, and doe for him and vs according to thy fatherly mercie in Christ Iesus, in whom wee commend him with these our prayers, for him, and all his and our occasions, in that prayer which thy blessed Son hath taught vs, *Our Father, &c.*

A

A Trance at the time of Death.

O Lord God, come vnto me, plant thy holy Angels about me, be not farre from mee now, Lord helpe, and take me into thy protection: Let no ill imaginations, nor wickednesse take hold vpon me; but (O Lord) now be ready to helpe me, receiue me, and let thy good Spirit bee in me: Come Lord Iesus, Come Lord Iesus, come quickely, come receiue me, and take me into thy tuition. I forgiue all the World, grant me likewise forgiuenesse of them, and

of

of thee (Lord) for all my ſins; waſh me (O Lord) and fully cleanſe me of them all, and ſo receiue me O Lord; ſaue me O Lord; be my Rrocke, my Shield, my Defence, my Comfort, my Receiuer. Now Lord, I yeeld my ſelfe, ſoule, and body into thy hands, come Lord Chriſt and bee with mee; Into thy hands (Lord) I commit and commend my ſoule my ſelfe, now and for euer, Amen.

A Heauenly Meditation.

O Lord, my good God (and moſt gracious Father) in Ieſus Chriſt, I wretched ſinner, heere proſtrate before thy Throne of grace, doe euen out of the deepe affliction of my wretched heart, look vpon thee, and with ſighes and grones vnfeined (for ſinne) my humbled ſoule doth call vnto thee, who art my only hope, ſtay, and refuge in al diſtreſſes, being of power onely to helpe, and canſt onely eaſe and ſet me free.

Looke not vpon my ſins

(I humblie beſeech thee) let them not ſtand betweene me and thy mercy; ſet aſide all my guiltineſſe, blot out all my tranſgreſſions, which daily and hourely do highly prouoke thee to wrath and indignation againſt me: and behold me in mercy, for thy Sonne Chriſt Ieſus ſake; in, by, and for whom onely mercy is to be had.

I know and acknowledge (O Lord) that thou art a iuſt God in all thy iudgements, and none more fit and worthy to receiue the ſharpeſt taſte of thine afflicting and correcting hand then my ſelfe, in reſpect of the huge heape of ſinne and wic-

wickednesse by mee committed: but as thou art most iust, so (glorious Father) thou art also most mercifull, and vpon thy gracious fauour and goodnesse in Christ Iesus, I poore, miserable, sinnefull wretch, doe depend, being my sole and onely support in my greatest distresses and dangers: be it by sicknesse, disgraces, losses, or any other crosse or calamity whatsoeuer.

And whensoeuer any of these outward afflictions are vpon mee, or any other inward conflictes of the minde do take hold on me, (how sharpely and bitterly soeuer:) yet teach me (O

Lord) by thy grace to make vſe thereof to my comfort, and that I may finde, feele, and confeſſe, that it is thy hand (deare Father) that ſmiteth me. and that thou ſmiteſt me for my good, euen that the burning heate of ſin may bee quenched in mee, and I be wholly drawn from my corrupt wayes, leaſt I periſh, with this wicked, vngodly, and graceleſſe world.

Therefore direct thou my heart and minde, to ioy in this and all other thy fatherly corrections, and to praiſe thy Maieſty for the ſame, and with gladſomeneſſe of heart, to entertaine

griefes,

griefes, troubles, or any afflictions of the sharpest kinde that thy fatherly goodnesse shal thinke meet to lay vpon mee: for (O Lord) this wretched carkasse of mine, is a masse of corruption, sauouring of nothing els but earth & earthly matter, full of Blaines, sores, and deepe woundes, and had need of some sharp corasiue to cleanse the same, that they may be the better cured: otherwise (deare Father) this poore imprisoned soule of mine, cannot escape from being defiled with all manner of euill, and thereby in hazard to bee spoyled of those heauenly graces

wherewith it ſhould bee adorned and beautified to eternall life.

This wretched ſoule of mine (moſt gracious God) doth pine away for ſorrow, and euen pant for breath, longing to receiue increaſe of life from the liuing ſtock Chriſt Ieſus, which muſt be thy worke, (and thy worke onely) and worke this effectually, I humbly beſeech thee which way thou wile, and do thou giue what thou wilt haue mee to doe, and then doe what thou wilt to me, and with me thy vnworthy Seruant, for though I ſhould walke through the valley of the ſhadow of death,

death, I could feare none euill, for thou art with me, thy rod and thy ſtaffe doe comfort me.

If I ſhould enter into an enumeration of my ſinnes, there is no end of them: for how much time haue I idly ſpent? How much time haue I vainely ſpent? How much time haue I moſt wickedly ſpent? And how little time haue I imployed in thy ſeruice?

This (O Lord) carrieth in it an infinite number of ſins, and for this I deſerue iuſtly to be forſaken of thee, and to be reſerued and leſt vnto endleſſe condemnation both of body and ſoule.

But howsoeuer in youth I haue not heeded this, or in age may easily forget this; yet let thy grace, (most gracious Father) re-unite the one, informe the other, and reforme both, that by thy grace I may bee taught and directed with Iudgement to feele, with conscience to acknowledge, with remorse, to lament my former strayings and steps, ignorantly vndertaken, vngraciously followed, & fearefully continued to my endlesse danger, if thou (O Lord) doest not in mercy stay my course and set me in the right path of eternall saluation.

Bee pleased so this end (most

(most louing Father) to follow mee still with thine afflicting hand, which is thy fatherly schoole, through the which thou dost warne and admonish thy children and seruants to looke into their sinnes past, whereby they prouoked thee to punish, thou dost teach and instruct them to behold the sinnes present which prouoke still, and to see into the perill and danger to come, vnto which sinne doth bring them, and by which thou doest punish and correct them, not to destruction, but to amendment.

Therefore (deare God) let mee embrace affliction as a

welcome gueſt, that ſin the cauſe thereof, may be more and more waſted, and glory the end thereof, may bee more and more haſtned.

Thou takeſt no pleaſure in puniſhing thy children, but becauſe thou wilt not the death of a ſinner, and that hee may returne and liue; therefore thou puniſheſt, which is the chaſtning rod of a louing Father, and not the ſharpened ſword of a ſeuere Iudge.

It is amendment thou lookeſt for, which is the ſweete fruit of true and vnfained repentance; but to turne to thee in part, & not wholly, is no repentance:

to

to ſorrow for ſinne, and forbeare ſin in time of affliction onely, is no repentance: to haue an inward touch of ſin, without Chriſt, is no repentance. Therefore (O Lord) giue mee a feeling Conſcience, vouchſafe mee thy grace to apprehend a perfect turning from ſinne, and grant vnto me (I humblie beſeech thee) a thorow changed and truely mortified heart, which cannot but worke in mee an vnfained loue of righteouſnes, and a full purpoſe and endeauour to ſerue thee, my good God, and moſt louing Father, with a ſincere and true hearted affection.

And

And guide me (O Lord) to flye vnto thee daily by Praier, for forgiueneſſe of my ſinne, for grace to reforme my wayes, and for true faith to take faſt hold of mercie in Chriſt, which is thoreedy way to bee made righteous before thee. And becauſe (deare God) I may ſpeedily, and ſtill tread in that narrow path, which is hardly found, and not eaſily kept, (through Sathans malice, the worlds inticements, and mine owne in-borne corruption) let thy working grace neuer be wanting to me, by which I may bee taught and confirmed neither to prize of workes too high

high (with the *Papists*) nor too low (with *Libertines*) but to learne this for truth against both, that neither with the one must I presume to challenge merit by my workes, nor with the other must I dare to take liberty to liue as I list. It is manifest & plaine (O Lord) that *Papists* depend more vpon Pharisai all working, then vpon Christian beleeuing; and it is as true, that the loose *Libertine* careth little, either for faith, or fruits, and both these are flat enemies against the Crosse of thy deare Sonne, our alone Sauiour Christ Iesus; the one taking vpon them

to

to adde a ſupply of merite by workes, to that which is vnto man a free gift from thee by grace, and a Sacrifice all-ſufficient to ſatisfie thee, and ranſome vs: The others cry out daily in their moſt filthy and corrupt conuerſation, *Let vs ſinne, that grace may abound*, and ſo in deed, *Turne the grace of thee our good God into wantonneſſe.*

Farre bee it from mee (deare Father) to bee enſnared by either of theſe: and yet an healthfull body, a full purſe, glory and worldly reputation or any proſperity, thou knoweſt are dangerous engines to entangle an

an vngenerate man, eſpe-
cially when a ſincere profeſ-
ſion, and a holy practiſe are
of leaſt eſteeme amongſt
men that are in fulneſſe of
proſperitie.

And therefore (my moſt
gracious God) I humblie
and heartily thanke thy ho-
ly Maieſtie in that it hath
pleaſed thee to abridge my
health, to abate my fulneſſe,
and to darken my tranſitory
reputation: for though to
the outward man theſe
ſeeme bitter and vnſauonry,
yet to the inner man they
bring the ſweet and plea-
ſing taſte of Repentance;
Not to bee repented of,
which is alwaies followed
with

with ſweet fruit of amend-
ment.

And I moſt humbly be-
ſeech thy Fatherly good-
neſſe, that as it hath pleaſed
thee to ſtrike at the doore
of my heart by theſe out-
ward croſſes, through the
power of thy bleſſed Spirit,
and thereby to awaken me
out of that deepe ſleepe in
ſinne and ſecurity wherein-
to I was fallen, ſo as I was
deprived (for the time) of all
Spirituall ſence and feeling
of heauen and heauenly
things, through the multi-
tude of deuouring monſters;
as Luſt, Couetouſnes, Pride,
Vaine-glory, Hypocriſie, &
a thouſand of like nature,
which

which were Syrens deceiuers, haunting mee in the daies of my prosperity, and seeking vtterly to spoyle me of spirituall life, and to perfite me to eternall death, hadst not thou of thine infinite goodnesse discouered their sleights, altered their course, and giuen ability to resist the temptation, against whose strength without thine aide of defence I cannot possibly preuaile. Therefore (gracious God) continue to watch ouer me, and looke vpon me still, and behold mee in my woefull and wretched estate, giue mee wisedome from aboue: to fore-see all dangers that

may

may befall vnto mee, a true constant Faith, to resist the Furie, and all fulnesse of spirituall strength, that I may hold out the combate, and ouercome: for I long much (O Lord) to be euen estranged and freed from those snares and euils with which I haue beene too much acquainted, & to be a familiar companion to those that feare thee, and to imbrace and follow all holy duties which thou lookest for and requirest at the hands of thy seruants, that I may spend the rest of my life to come, to please thee, and praise thee. Assist me (deere Father) in this my desire,

giue

giue me thy cotinuall ayde and assistance from aboue, to furaish and fortifie me in my weakeneſſe, and as by thy grace thou haſt made me in ſome meaſure willing, ſo I humbly beſeech thee to make me in full meaſure able to finde, follow, & hold the way that thou haſt ſet before thy choſen to walke in.

And to this end (deere God) let my carnall and corrupt heart be by thy Spirit cleanſed, my flintie and ſtonie heart by the deaw of thy grace be ſoftned, and my ambitious and proud heart be by both throughly humbled, that it beeing wholly

wholly changed by thee, and brought into a ſpirituall temper, and ſo made the Treaſure-houſe of good things, it may ſend forth the ſweet fruits of holineſſe, to thy glory, the good example of others, and mine own endleſſe comfort in Chriſt Ieſus.

This beeing wrought in me (O Lord) of thy meere mercie and goodneſſe, keep me ſtill in thy way, I moſt humbly beſeech thee, that my deſire may be augmented daily to do thy will, and my ability alſo may encreaſe daily to fulfill this deſire, then let ſorrowes and afflictions both in manner and mea-

meaſure follow me, and poſ-
ſeſſe me ſo long as thy ſelfe
wilt, which are indeed moſt
plaine and profitable tea-
chers, to enforme me, how
vile my ſelfe am, how vaine
this wretched and wicked
world is, and that the grea-
teſt glory and moſt pleaſing
delights thereof, are meere
vanity and vexation of ſpi-
rit.

What auaileth it (O Lord)
to be in health of body, if a
man haue a ſicke ſoule in
him? What profit can there
bee to flow in worldly
wealth, & to want the trea-
ſure of the ſoule, which is
the preaching of the word,
and the holy Spirit of pro-
miſe

mise to sanctifie both? And what is all the glory and reputation in the world, if a man want grace to seeke after the euerlasting glory of the world to come?

Blessed Father, giue me a sound and healthfull soule, & let the body stand loaden with what sicknesse shall please thee, make me to abound in thy heauenly treasures; and howsoeuer earthly treasures faile me, let mee be heartily well content therewith.

Lead me along, to seeke after the glory that is eternall, and let the fading glory of this faithlesse world light where it will, rest with whom

whom it will & leaue when and whom it will. For he that hath all these without thy grace, (O God) hath but so many burthens to hold him downe from rising vp with Christ, that hee may seeke those things which are aboue: and he that hath the grace of God, though he want all these, hath sufficiency.

I confesse (deere Father) that if thou shouldst leaue me to my selfe, and giue me ouer to follow the sway of my sinne full heart, I should bee as deepely plunged in wickednesse, as the worst & become dangerously defiled with those vile & loath-

some

ſome ſinnes wherewith ma-
ny in the world, ſtand mi-
ſerably tainted: for naturally
(vnleſſe thy grace reſtraine)
I am moſt prone and ready
to giue allowance and con-
ſent to all euill; but the im-
moderate heates of youth
(for the moſt part) hinder
the feeling of this, and care-
leſſe age doth many times
thinke of it too late, ſo that
in youth man is ready to
flatter himſelfe with hope
of many daies, and therefore
thinketh it ſelfe to haue time
enough to turne from wic-
kedneſſe; and age is ready
to deferre from day to day,
and makes ſmall haſte to a-
mendment: but thy word

(O

(O Lord) teacheth youth to looke to it ſelfe in time, both by threatning and admonition; by threatning, *O young men* (ſaith *Salomon*) *reioyce in thy youth, & let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the ſight of thine eyes*: but what followeth? ſurely youth muſt know, that for all theſe (the moſt iuſt and mighty God) will bring him to iudgemẽt: By admonition in theſe words: *Remember thy maker in the dayes of thy youth, whileſt the euill dayes come not, nor the yeeres approach wherein thou ſhalt ſay, I haue no pleaſure in them*: And as I mean

meane to bridle & restraine them, this rule is set, *That a young man must redresse his wayes, by taking heede thereunto according to thy word.*

And as an incouragement to rowse vp old age to walke religiously; it is said by the same *Salomon, Age is a crowne of glory, when it is found in the wayes of righteousnesse*: So that if it be found in the wayes of wickednesse, it is the most hatefull spectacle of filthy shame, and more to be loathed and abhorred then the staines of iniquitie in hot & vnbridled youth: and both young and old, are taught by these to know, that he who doth vn-

vnrighteousnesse is not of thee, and he that is borne of thee, sinneth not.

Therefore teach me (O Lord) to *number my dayes, that I may encline my heart to wisedome*; that wisedome which teacheth vs to know thee and Iesus Christ whom thou hast sent. *That Wisedome*, which telleth vs that we were once darknesse, but are now light in the Lord, & commandeth vs to walke as children of light. *That Wisedome*, which biddeth vs to haue no fellowship with the vnfruitfull workes of darknesse, but to reproue them rather. *That Wisedome*, which enioyneth vs to

caſt off (concerning the conuerſation in times paſt) the old man which is corrupt through the deceiueable lufts, and to put on the new man, which after thee (O God) is created in righteouſneſſe and true holineſſe. Finally, *That Wiſedome*, which warneth vs to walke circumſpectly, not as fooles but as wiſe, redeeming the time, for the daies are euill.

Furniſh me (deere Father) daily more and more, with ſome good portion of this wiſedome, which may be a Lanterne to my feet, and a light vnto my ſteps, to lead mee in the wayes of righteouſneſſe; and to learne me

to

to vse this world, as though I vsed it not, to flye sinne, to repent me of sinne, that this old man of sinne which I cartie about mee, may be crucified with Christ my Sauiour, that the bodie of sinne may be destroied, and henceforth I may no longer serue sinne, least when the night is come of my euill spaffed day, and death shall approach to demand his due, I then looke about me too late, and be taken napping, as the foolish Virgins were; when as neither teares, nor sighes, nor cries, will be heard, but that the just sentence of condemnation will be giuen and can-

not be reuoked. Deliuer me (most gracious Father) from this perill, and direct me by thy grace, to be euer mindfull of thine afflicting hand, that my soule may be humbled before thee, and reape this comfort from the consideration of mine owne wickednesse, that it is thy vnspeakable mercie that I am not vtterly consumed, but thou art my portion, and I will still hope in thee, for thou art alwaies good to them that trust in thee, and to the soule that seeketh thee.

Blessed God, let me euermore trust in thee, and let my soule continually

seeke

seek after thee, and willingly, and ioyfully wait for thy saluation, and when it shall please thee to thinke it fit, I humbly beseech thee to shorten these daies of sinne, and speed the deliuerie of this my wretched soule out of the loathsome prison of this my sinfull body; that with the rest of Gods Saints it may take possession of thy heauenly inheritance, purchased for me and all the chosen Israel of God, by the death and bloudshedding of the immaculate and vnspotted Lambe (Christ Iesus) to whom with thee O Father, & the holy Ghost, be all praise, power, maiestie

and dominion, both now and for euermore, *Amen.*

A forme of Thankesgiuing and Prayer, to be vsed of godly Christians in their Families.

VVE most humbly thanke thee, O heauenly Father, for all thy louing kindneſſes, ſo abundantly ſhewed towards vs not onely this day (*or this night*) but all the times of our life vnto this preſent: and eſpecially, for that it hath pleaſed thee of thy Fatherly fauour, and infinite loue, before we had done

good

good or ill in thy sight; and before the beginning of the world, to write vs in the Booke of life, & vnchangeeably to ordaine, that wee should be thy Children, and Vessels prepared to Honour, with the rest of the Saints. And we thanke thee for the great worke of our Creation, which as it is wonderfull in it selfe, being first framed according to thine own Image, in Wisedome, Holinesse, and Immortalitie, so doth the excellencie thereof, much more clearely appeare, in that thou hast made infinite numbers of other creatures vpon the Earth, in the Hea-

tions aboue, and in the wa-
ters beneath, not onely fare
inferior vnto vs, but to serue
for our vse and benefit; yea,
thou hast made thy holy
Angels ministring spirits to
attend, guard, and defend
thy children. But most es-
peciallie, we praise thy ho-
ly Name, and euermore
thanke thy Majestie, for the
abasing and manifesting of
thine onely begotten Sonne
in our poore and fraile na-
ture, that hee might in the
same yeeld vnto thee, O Fa-
ther, a full and perfect obe-
dience for vs, such as in thy
most just Law, was required
at our hands: and that by
his most painfull & Heroi-
suffe-

sufferings, anguishes, and horrours, both in Soule and bodie, as well in death as in life, we might be made free from all those euerlasting sorrowes, feares and torments, deserued of vs, and prepared for all those that doe not beleeue: euen so was it thy good pleasure, O Father, most mercifull, that he, in the verie substance of our nature, through that mightie power of his Godhead, should not only beare the intollerable weight of al our sinnes, together with all the punishments due for the same, but also ouercome sin, destroie the power of sinne in vs, and obtaine for vs a

glorious victorie ouer ſinne, the World, Death, Hell, and all Enemies: yea, that hee ſhould reſtore vnto vs, by the vertue and worthineſſe of that his obedience, all good things, which before were loſt through our follie and diſobedience; and that in a more perfect eſtate than euer wee had them, inſomuch, as now our ſtrength, our wiſedome, our righteouſneſſe, our worthineſſe, our aſſurance of thy fauour, our ioy, and felicitie, reſteth not in our ſelues fraile creatures, but in him our onely and Almightie Sauiour, who ſitteth at thy right hand, in glorie and power for euermore.

more, that henceforth there should be no more Sacrifice for sinne, no other Mediator to intreate thy Maiestie, no more deseruers or purchasers of thy fauour for vs: but that all flesh should confesse, that there is no other name vnder heauen, by which we may be saued, but onely the Lord Iesus: and that whosoeuer reioiceth, might reioice in the Crosse of Christ. This Mysterie (O Lord) is too high for vs, we cannot comprehend the fulnes, the length, the breadth, and the deepnesse thereof perfectly: yea, all the wisedome of man is too grosse and blinde, to perceiue anie

part

part thereof perfectly: the verie Angels doe alwaies wonder at the same: and the Diuell, and Antichrist, with all the Princes of the World, haue laboured vtterly to extinguish the knowledge and memorie of the same. Yet, now in these daies thou hast again, clearely reuealed the same by the preaching of thy Word, and we here present, through the abundance of thy grace, in some sort forced to see and feele the glorious power of the same.

But such is our horrible blindnesse, peruersenesse, vanitie and vnthankfulnesse, that we see it not clearely,

we

we beleeue it not perfectly, nor weigh it sufficiently, nor meditate theron effectually: for we should loue thy Maiestie, for this famous worke of our Redemption by Iesus Christ, with a most perfect loue, without all comparison, and farre aboue all other things in the world: whatsoeuer we loue, we should loue for thy sake, so that nothing should be more deare and ioyfull vnto vs, then the setting forth of thy glorie, the praising of thy Name, the furtherance of thy true Religion, & prosperitie of thy Church: and nothing so great a griefe, as the contrarie to any of these:

but

but this loue we finde verie cold in vs; for we long not earnestlie, to be in thy continuall presence, we are verie negligent, & soone wearie in speaking vnto thy Maiestie by Pryer, and in hearing of thy Maiestie speaking vnto vs, by the Ministerie of thy holy Word: we take not felicitie in meditating of thy mercies, in declaring thy praises, in commending thy wonderfull workes: yea, we haue oftentimes more pleasure in beholding vanities, in worldly matters, in idle and prophane exercises, & in the works of darknesse: we are violent in reuenging our owne iniuries,

and

and in hating thoſe that doe hurt our ſelus, but we are not ſo much as hartily grieued, with thoſe that offend thy Maieſtie by ſin, and obſcure thy glorie, by corrupting of thy true Religion. Our loue towards our Brethrē, ought to be like the loue where-with thou haſt loued vs, that is, pure, vncorrupted, vehement, and euerlaſting; but we loue for our owne pleaſures, and for worldly reſpects, we are ſoon prouoked to anger, we miſlike long, we are hard to be reconciled, we are not ſo dutifull to our parents and Gouernours, ſo kind to our friends, ſo courteous to ſtrangers, ſo charitable

ble to those that are in neceſ-
ſitie, as we ought to be. We
ſhould be holy, and pure, as
thou art pure, becauſe thou
Lord haſt redeemed vs from
all impureneſſe, that we
ſhould continually offer vp
vnto thee our ſoules and bo-
dies as a pure, liuing, & ac-
ceptable ſacrifice: and be-
cauſe we are thy Temples,
wherein it pleaſeth thee to
dwell, by thy grace and ho-
ly Spirit; but we feele too
too manie rebellious moti-
ons, and corrupt cogitati-
ons, ſuch as we are aſhamed
to ſpeake of to any mortall
man. Our minds ſhould be
drawne vp on high, with the
loue of heauenly and ſpiri-
tuall

all things, because we are Strangers here, and Citizens in Heauen; for that we know the things that are here below, to be vncertaine and transitory, as the flower of the grasse; our selues traile and mortall, and the ioyes prepared for vs after this mortall life, to be infinite, inestimable, and euerlasting: howbeit, we spend a great part of our time, in following after the things of this world, in prouiding for this lumpe of earth: our studies, cares, and communications, are very earthly & prophane. Finally, we haue broken all thy Lawes, wee can performe no good thing

per-

perfectly, wee consider not alwaies effectuallie, that wee are in thy presence, and that all things are open vnto thee, be they in respect of men neuer so secret. We depend not constantly vpon thy prouidence, we rest not with full contentation of mind, in thy good pleasure, wee haue not yet learned wholly to resigne our selues, our children, our friends, and those blessings which thou hast giuen vs, into thy hands, & to be contented without any murmuring or repining, with that estate of life, wherein thou placest vs. We are not carefull enough for those whom thou

thou haſt committed to our eſpeciall charge. We corrupt and abuſe all thy good gifts: wee cannot rehearſe the multitude of our offences, for wee are guiltie, wee are guiltie of infinite crimes which wee remember not, nor neuer knew, becauſe of our ignorance and negligence. And although we be in ſo ill a caſe, ſo vile of nature, ſo voide of goodneſſe, ſo full of infirmities, and ſo neere a thouſand deſtructions, yet are we not thorowly humbled before thee; we do not loath and lament our ſinnes as we ought to doe, we flatter our ſelues, we extenuate our faults, wee inwardly

wardlie mislike those that admonish vs, we are slow in reforming of our selues, yea, which thou of all things most abhorrest, wee are soone blowne vp with vaine glory, and made proud of thy gifts, and of those good things, which thou of thy goodnesse workest in vs, and by vs.

Therefore (O Lord) according to the multitude of these our miseries, we flye vnto the throne of thy Grace, as they that are guiltie of infinit crimes, crauing thy pardon, as they that are ashamed of their foulenesse, and faine would be washed with the blood of thy Son

Iesus

Iesus Christ: as they that are wounded to death euerlasting, and desire to be healed with the soueraigne oile of thy Grace and holy Spirit. O Lord, forsake not those that desire earnestly to forsake themselues: receiue vs into thy fauour, who onely appeale to thy mercies: we know not any way to come vnto thee, nor any meanes to obtaine any good thing at thy hands, but onely him, euen our Lord and Sauiour, who hath sayd, I am the Way, the Truth, and the Life: who hath promised, that whatsoeuer wee aske in his Name, thou wilt grant it vs; and

of

of whom thou thy ſelfe haſt witneſſed, by all the Prophets and Apoſtles, that hee is the propitiation for al our ſinnes. In him therefore, and through him, wee aske all good things of thy infinite Majeſty. O Lord, although our faith be weake, our repentance, our ſanctification, and all things in vs vnperfect, yet heare and accept vs, for the worthyneſſe and perfection of thy Sonne, our Aduocate and Redeemer. O Lord our God, forſake not the worke of thine owne hands: remember not our ſinnes any more, but vouchſafe to finiſh the new birth which thou haſt

begun

begun in vs: and to this end we beseech thee alwaies to soften and to prepare our hearts by thy holie Spirit, vnto the perfect obedience of thy Gospell, and to imprint in our consciences a deepe feeling of our sinnes, howbeit in such measure, as that we be not driuen thereby to despaire of thy mercies, but better humbled before thee, prouoked to a more serious repentance of our former euill life, to a greater feruency in praying, and seeking for thy helpe, and a more carefulnesse euer hereafter, to flee euen the shew of euery euill thing, and all occasions of offen-

ding againſt thee and our brethren.

But becauſe it is not enough to auoide euill, wee beſeech thee to giue vs a full aſſurance, and a ſweete feeling of thy loue towards vs, in Ieſus Chriſt, wherewith our hearts beeing thoroughly enflamed, wee may bring forth abundantly, the fruits of thy holy ſpirit, and ſhew our Faith by good Works, to the teſtifying of our moſt dutifull ſeruice towards thee, O Lord our God) the ſtopping of the mouthes of the vngodly, and prouoking of a great many to praiſe thy holy Name, for thoſe good

things

things which thou haſt wrought in vs; therefore grant vs, O mercifull Lord, a zeale for thy glory, according to knowledge, boldneſſe in thy cauſes, ioyned with humility, wiſedome, with ſincerity, ioyfulneſſe of minde, with due ſadneſſe for our ſinnes, and the afflictions of our brethren. Teach vs to obey and reuerence our ſuperiours, to be louing to all our equals and inferiours, charitable to our enemies, deſirous to doe good vnto all men, to be diligent in our calling, to abhorre all deceitfull and vnrighteous dealing. Make vs thankfull for all thy benefits,

fits, faithfull in vſing them, according to thy will, patient in forbearing of them, conſtant in ſuffering the loſſe of all earthly benefits, for thy euerlaſting truth.

And becauſe it is thy good pleaſure, that we ſhould wraſtle and ſtriue againſt our rebellious nature, and an huge hoaſt of ſpirituall enemies, we beſeech thee to arme vs from aboue with the compleate Harneſſe of thy grace. And for as much as our ſtrength and furniture is nothing in reſpect of our aduerſaries; aſſiſt vs mightily, that in all temptations, dangers and aſſaults, we may lay ſure hold, with

the hand of Faith, vpon the victory of our Sauiour Ieſus Chriſt, that albeit we be not able to ouercome, in our owne perſons, yet wee may ouercome in his, who hath ouercome for vs, and ſo after this warfare finiſhed, be made partakers of thoſe promiſes which are knit vnto the victory, euen the Crowne of glory, the fellowſhip of all thy Saints, and the moſt comfortable preſence of thy Maieſty, through the ſame our Lord and Sauiour, Ieſus Chriſt.

And we pray not onely for our ſelues, but alſo for all Nations of the world, that they may bee called to

the comfortable light, and effectuall feeling of thy Gospell, through the preaching of the same; and for those that are already called, (O Lord) wee humbly beseech thee, to make vp, and happily to finish that heauenly worke of the new Birth, which thou in mercy hast begun in them, strengthning and comforting their soules, daily more and more, with the liuely food of thy blessed Word and Sacraments, sincerely ministred, according to thy most holy Ordinance: the which inestimable grace, wee beseech thee to make this Church of *England* partaker of, yet more

more abundantly. And to this end, wee moſt humbly craue of thy Maieſtie, to bleſſe thy ſeruant *Charles*, our gracious King and Gouernor, with all manner of excellent bleſſings, that hee may worthily ſeeke, and ſet forth thy glory, by aduancing thy true Religion, and ſuppreſſing all things that hinder the ſame. Giue grace to his honourable Counſellours, and to all that be put in authority vnder him, faithfully to aſſiſt him, in this great worke. Make the Miniſters of thy word, zealous in thy truth, diligent in their office, wiſe in propounding thy myſteries vnto the peo-

ple; happy and comfortable in their labours: encreaſe the number of them, for they are few, & great is the multitude of thoſe that want and thirſt, after thy Word. Finally, ſhew thy ſelfe (O Lord) mighty, & merciſull, in relieuing, and comforting all thoſe that bee afflicted, and humbled with any kind of calamity, whether it be extreme pouerty, or bodily ſickneſſe, or inward griefe, of minde for the burden of their ſinnes. But eſpecially, remember thoſe in thy mercy, which are in bonds or troubles, for thy truth; granting vnto them patience in ſuffering, cheereſulneſſe in pray-

praising thy glorious name, for thy euerlasting loue towards them in Christ, and constancy in professing a good cause, with a good conscience, vnto the end, through our Lord Iesus Christ: in whose name, we pray for these and all other graces needfull, either for our selues, or for the whole Church, as hee hath taught, and commanded vs, saying: *Our Father, which art in heauen, hallowed bee thy Name, &c.* Amen.

A Prayer for the acknowledging of Gods goodnes to Mankinde.

ALmighty Saviour, how gracious hast thou beene to poore afflicted soules, to promise them, that whosoeuer asketh, shall receiue, whosoeuer seeketh, shall finde, whosoeuer knocketh, it shal be opened vnto him: doubtlesse thou hast a pleasure in giuing, in accepting, in opening the gates of Mercy, behold then I doe not onely acknowledge this goodnesse to all Mankinde, but thy particular mercies

to

to my ſelfe : and whereas I finde the want euen of good deſires, I beſeech thee ſupply mee with thy infuſed Grace : For I ſeeke my loſt ſelfe, and I ſeeke thee whom I haue loſt : I finde thee in the middeſt of manifold Compaſſions, I finde my ſelfe in the ſnares of temptations and miſeries : I finde thee in the Treaſure-houſe of thy Promiſes, I finde my ſelfe in the dungeon and Priſon-houſe of my iniquitie : I finde thee in the Sanctuary of Heauen, I finde my ſelfe in the depths of Hell.

Behold, then I ceaue to ſeeke both my ſelfe and thee ;

thee; my ſelfe, as hauing committed many grieuous ſinnes, for which I would faine bee directed to the Schoole of repentance; thee, as hauing ſuffered for them, yea, beene brought vnto Death and a moſt grieuous Paſſion for my ſake; but ſeeing thou haſt in mercy by thy promiſe made thy ſelfe a debtor vnto vs, giue mee leaue to challenge the performance according to thy own appointment: thou haſt told vs plainly, That at what time ſoeuer a Sinner doth repent him of his ſinne thou wilt blot out his iniquities, and put away his tranſgreſſions from thy re-

mem-

membrance, O Lord, I doe repent, and am heartily sorry for offending so good a God; and whereas like a lame Cripple I cannot follow thee to the heauenly Harueſt, whereby I am worthie to looſe my inheritance. I cannot come to the perfection of Repentance. I flye to thy Grace to ſupply my defects, and beſeech thee of thy bounty, by the rich treaſure of thy mercies in Chriſt, to caſt down a fauourable countenance on me, and make mee partaker of all thy promiſes. *Amen.*

A thankfull Meditation for the knowledge we haue of Iesus Christ crucified.

DEspise not (O Lord) the worke of thine owne hands, nor aske no more of me (O Lord) then thou hast afforded me: my hands did neither make me, nor fashion me, nor lay it in my power to encrease my vnderstanding, or enlighten my ignorance; when I was not, thou didst frame mee, and when I was, thou didst preserue me; yea, when I was a captiue to Hell, and a slaue to the Diuell, yet thou

didst redeeme and releaſe me: for, Ieſus Chriſt, by thy appointment, did dye for my redemption: when I walked in mine owne wicked waies, thou didſt patiently indure mee: when I lay groueling in the ſhadow of death, thou didſt powerfully preſerue mee: when I went aſtray, and a whoring after my owne inuentions, thou didſt mercifully recall me: why then I beſeech thee, ſeeing thou haſt afforded me this knowledge, and ſo much grace to confeſſe thy mercies, looke vpon thy beloued Sonne. Behold, what he hath ſuffered, and what his obedience hath procured!

cured through thy goodneſſe: O behold, and remember, how his body was ſprinkled with bloudy ſweat, his backe razed and torne with ſtripes, his Sides wounded with a Speare, his Head bruiſed with thornes, his Face defiled with ſpitting, his Body violently ſtrained vpon the Croſſe, his Hands and Feet pierced with nayles, and his very Soule vexed to the death, and all this for my ſake, and to redeeme me from hell.

Behold (O good God) how his Senſes were all tortured with paine, and his very Soule torne with ſorrowes: and although (O Lord)

Lord) thou diddeſt not leaue his ſoule in Graue, nor ſuffer thy holy one to ſee Corruption, yet diddeſt thou for the preſent giue way vnto his torments, till the worke was finiſhed, and thy Iuſtice ſatisfied, and all this for my ſake, and to redeeme me from hell.

Behold (O Lord) how his Necke was bowed, his Head hung, his Breaſt was beaten, his Sight waxed dimme, his Countenance pale, his Legges and Armes became ſtiffe, how he grieued, how he gaſped, how he cried My God, and how he gaue vp the ghoſt, and all for my ſake: behold how the

Hea-

Heauens mourned, the Skye was mantled, the Sunne was darkned, the Earth quaked, the Stones rent asunder, the Graues vp their dead, and shal not we for whom Christ suffered be moued?

And now my God, seeing thou hast giuen me this knowledge of thy Son and my Sauiour; this Faith, to beleeue my Redemption by him, this light of vnderstanding to see my saluation in him: O grant that it be not in vaine, but that I may receiue remission of my sinnes by his Death, and justification by his Righteousnesse. Graciously welcome home the lost Sheep and prodigall

Sonne

Son, that hath ſtrayed from thee thou good Father, reſtore me to thy fauour, and admit of his interceſſion, that will haue no deniall, though I am deformed and wicked, O heare me for his ſake, and pittie me becauſe thou art a God of Conſolation, let thy Mercies accept of his Merits, and thy Goodneſſe take in worth my Penitencie: So ſhall I be comforted in the day of Viſitation, & confeſſe it is Grace enough to deſire Grace, for which illumination, I ſtill pray vnto thee, that my ſad ſoule may be comforted, and thy holy Name glorified for euer, *Amen*.

A

A Prayer in time of Warre.

O Lord, glorious God, & euerlasting Father; we intreate thee mercifully to looke downe vpon vs, & harken to our complaint and desires, and grant we beseech thee our request; O graciousfather, thou knowst our sins, and our iniquities are not hid from thee, they lye open to thy iudgements; yet we know that thy mercies are the cure of our miseries, and when we flye to thee, thou draweſt neere to vs; we beseech thee now to be fauorable, & spare vs for all

all our sins past, and be ready to deliuer vs from sinnes to come; looke downe in mercie vpon vs, and as thou hast beene our euerlasting defence, so now defend vs from the rage of our Enemies. Goe in and out (O Lord) before our Armies, before our Generals, before our Fleets & Commanders, and grant wee may be thy Souldiers, to fight vnder thy Banner: stirre vp our hearts and strength against the Enemy; defend thy afflicted flocke; Remember we beseech thee the burden of misery laid vpon thy Church at this time in *Germanie*, and in thy due time restore it to her

her ſormer glory; ſettle our hearts and affections to regaine & recouer that which hath beene loſt: and we ſee their double dealing, grant we may no longer truſt to them which haue no truth, they imagine miſchiefe in their heart, and are ſet on fire to do ill; but breake thou the knot of their malice, lay open their plots, diſcouer their deuiſes, weaken their Armies and ouerthrow their inuentions, confound their counſels, and conſume their numbers. O Lord thou haſt in times paſt made the Starres to fight in order, the Sunne to ſtād ſtil, the Seas to deuoure, the Winds to ouerthrow thy

thy enemies : ſo now (O Lord) cauſe theſe thy creatures to aſſiſt and helpe vs, & our diſtreſſed neighbors, that al the world may know it is thou that fighteſt our battailes, and vndertakeſt our cauſe. Finally, (O Lord) bleſſe we beſeech thee, vs, and euery one of vs, in what we ſhall take in hand for defence of thy Church, & truth. Bleſſe we intreat thee, our King, our State, our Clergy, our Commonalty, and giue thy bleſſing vnto vs all. And laſt of all, bleſſe we beſeech thee, all the worthy Companies of Souldiers in the thieſe Citie, and in all places of this Land: bleſſe (O Lord) we

we intreat, their inuentions of warre, and make them expert by their practiſes: preuent or proſper all our vndertakings, ſo that all the world may know that thou art the guider of our Councels, and leader of our Armies. Grant this deare Father, and all other good things vnto vs, for the good of thy Church amongſt vs, and the reliefe of others by vs, now, and alwayes, for Chriſt Ieſus ſake, our onely Sauiour,

Amen.

A ſpeciall Remedy for a ſicke Soule, whereby the Sinner may recouer himſelfe from the valley of Teares, to the Hill of Ioy. Or, a medicine for the Plague.

FIrſt, faſt and pray; & then take a quart of repentance of *Niniuie*, and put in two handfuls of Faith in the bloud of Chriſt, with asmuch Hope & Charity as you can get, and put it into a veſſel of a cleane Conſcience : then boyle it on the fire of loue, ſo long till you ſee by the eye of Faith, the black foame of the loue of this world, ſtinke in your ſtomacke; then ſcum

it off cleane with the ſpoone of faithfull Prayers. When that is done, put in the pouder of Patience, and take the cloath of Chriſts innocency, and ſtraine all together in his Cup: then drinke it burning hot next to thy heart, & couer thee warme, with as many cloathes of Amendment of life, as God ſhall ſtrengthen and enable thee to beare, that thou maieſt ſweat out all the poiſon of Couetouſneſſe, Pride, Whoredome, Idolatry, Vſury, Swearing, Lying, with ſuch like. And when thou feeleſt thy ſelfe altered from the fore-named Vices, take the powder of Saywell, and

put it vpon thy tongue; but drinke thrice as much Doe-well daily. Then take the Oyle of good Workes, and annoint therewith thy eyes, eares, heart, and hands, that they may be ready & nimble to minister to the poore members of Christ. When that is done, then in Gods Name arise from sinne willingly, read the Bible daily, take vp Christs Crosse boldly, and stand to it manfully, beare all visitations patiently; pray continually, rest thankfully, and thou shalt liue euerlastingly, and come to the Hill of Ioy quickly. To which place hasten vs (Lord) speedily.

VERSES OF MANS MORTALITIE,

with an other of the hope of his resurrection.

Like as the Damaske Rose you see,
Or like the blossome on the Tree,
Or like the dainty flowre of May,
Or like the morning to the day. Or

Or like the Sunne, or like the shade,
Or like the Gourd which *Jonas* had:

Or like the Sunne, or like the ſhade,
Or like the Gourd which *Ionas* had:
Euen ſuch is Man; whoſe thred is ſpun,
Drawne out, and cut, and ſo is done.
The Roſe withers, the Bloſſom blaſteth,
The Flower fades, the Morning haſteth:
The Sun ſets, the ſhadow flyes;
The Gourd conſumes, and Man he dyes.

Verſes of Mans Mortalitie:

Like to the graſſe that's newly ſprung,
Or like a Tale that's new begun;
Or like the Bird that's here to day,
Or like the pearled deaw of May;
Or like an houre, or like a ſpan,
Or like the ſinging of a Swan:
Euen ſuch is Man, who liues by breath;
Is here, now there: ſo life, and death.

The

Verſes of Mans Mortalitie.

The graſſe withers, the tale is ende

The graſſe withers, the tale is ende
The Bird is flowne, the Deaw's aſcended,
The Houre is ſhort, the ſpan not long;
The Swan's neere death: Mans life is done.
Like to the Bubble in the Brooke,
Or in a Glaſſe much like a looke,
Or like a ſhuttle in Weauers hand,
Or like a writing on the ſand,

Or like a thought, or like a dreame,
Or like the glyding of the ſtreame:
Euen ſuch is Man, who liues by breath;
Is here, now there: ſo life, and death.
The Bubbl's cut. the look's forgot,
The Shuttl's flung, the writing's blot,
The thought is paſt, the dreame is gone;
The water glides; Mans life is done,

Like

Verſes of Mans Mortalitie.

Like to an Arrow from the Bow,
Or like ſwift courſe of watery flow,
Or like the time 'twixt floud and ebbe,
Or like the Spiders tender webbe,
Or like a Race, or like a Gole,
Or like the dealing of a Dole:
Euen ſuch is man. whoſe brittle ſtate
Is alwayes ſubiect vnto Fate.

Verſes of Mans Mortalitie.

The arrow's ſhot, the flood ſoone ſpent,
The time no time, the web ſoone rent,
The Race ſoone run, the Goale ſoone won,
The Dole ſoone dealt, Mans life firſt done.
Like to the lightning from the skie,
Or like a Poſt that quicke doth hie,
Or like a quauer in ſhort ſong,
Or like a iourney three dayes long,

Or

Verſes of Mans Mortalitie.

Or like the ſnow when Summers come,
Or like the Peare, or like the Plum :
Euen ſuch is man who heapes vp ſorrow,
Liues but this day, and dyes to morrow.
The lightning's paſt, the Poſt muſt go,
The ſong is ſhort, the iourny's ſo,
The Peare doth rot, the Plum doth fall,
The Snow diſſolues, and ſo muſt all.

Verſes of Mans Reſurrection.

Like to the ſeed put in Earths wombe,
Or like dead *Lazarus* in his tombe;
Or like *Tabitha* being aſleepe,
Or *Ionas*-like within the deepe;
Or like the Night, or Stars by day,
Which ſeeme to vaniſh cleane away:

Euen

Euen ſo this Death, Mans life bereaues,
But being dead, Man death deceaues.
The Seed it ſpringeth, *Lazarus* ſtandeth,
Tobitha wakes, and *Ionas* landeth;
The night is paſt, the Stars remaine,
So man that dyes ſhall liue againe.

The Bell-mans ſound for the fift of Nouember.

AWake Britaines ſubiects all with one accord.
Extoll and praiſe and magnifie the Lord,
Humble your ſelues and with deuotion ſing
Prayſes of thankes to God for our moſt gracious King.
This was the night wherein a darkeſome Cell,
Treaſon was found in earth, it hatcht in hell.

And

And had it tooke effect what would auail'd our ſorrow,
The traine being laid to haue blowne it vp o'th morrow.
Yet God our guide reueal'd the damned plot,
And they themſelues deſtroy'd and we were not.
Then let vs not forget him thankes to render,
That hath preſeru'd and kept our faiths Defender.

The

The Bell-mans ſound.

The night well ſpent the day drawes nigh,
Awake from ſleepe, and ſinne defie,
All ſluggiſh ſloth expell away,
Haue ſtill in mind the Iudgement day,
When dead ſhall riſe at Trumpets call,
The graues ſhall open wide withall.

Awake

The Bell-mans ſound.

The Bell-mans ſound.

Awake from ſleepe, awake from ſinne,
With voyce and heart to call on him,
Who from aboue pleaſ'd to deſcend
From Sathans malice to defend,
Our forfeit ſoules to that rich grace,
Where we may ſtill behold his face.

Let

The Bell-mans ſ ound.

Let vs repaire and God implore,
That henceforth we tranſgreſſe no more,
And that our ioy be at this tyde,
That we in him be ſatisfide,
Then ſhall we all for his deare ſake,
Be bleſt aſleepe, be bleſt awake.

FINIS.

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FINIS.

Thankfull Remembrances OF Gods Wonderfull Deliuerances of this LAND.

With other speciall Prayers.

PSAL. 72.18.

Blessed be the Lord God, euen the God of Israel, which onely doth wonderfull things.

PSAL. 51.15.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

Printed at London for Michael Sparke 1618.

nerance from the bellish and horrible Powder-Treason,

f November, 1605.

lou (by the great goodneſſe of God) was by the myſticall ſenſe of
ere inſerted, as it was ſent to the Lord *Mounteagle*.

ur friends, I haue a care of your preſeruation, therefore I would ad-
e excuſe to ſhift off your attendance at this place. For God and Man
ie, and thinke not ſlight of this Aduertiſement, but retire your ſelfe
t with ſafety: for though there be no appearance of any ſtirre, yet I ſay
and yet they ſhall not ſee who hurt them. This counſell is not to bee
you no harme; for the danger is paſt as ſoone as you haue burnt the
ood vſe of it, to whoſe holy protection I commend you.

Robert Winter, Eſquire.
Thomas Percy, Gentleman
Thomas Winter, Gent.
Iohn Wright, Gent.
ouer them, 500.

Chriſtopher Wright, Gentleman.
Iohn Grant, Gent.
Robert Keyes, Gent.
Guy Faulx, & Bates Catesbies man.
The Billets, 1000.

Thankful Remembrances of Gods wonderfull deliuerances of this Land.

A Thanksgiuing for our deliuerance from the vnmatchable Gunpowder Treason 1605.

O Lord God the great deliuerer & defender of those which alwayes seeke and trust to thee: accept wee humbly beseech

thee, this our poore, but harty thanksgiuing, for thy gracious prouidence ouer vs, and our wonderfull deliuerances. Wee acknowledge, if thou hadst dealt in iustice according to our long and grieuous prouocations, thou mightest haue cut off branch and root in one day, blowne vp King and Kingdome at one clap; nay, if notwithstanding our presumptions against thee, thy wonderfull protection had not beene ouer vs, there had not beene left vs a being. For our enemies had vndermined vs, they had digged into the deepe, as if they would haue made a co-

uenant

uenant with hell and the pit for our vtter destruction. They had made a strong combination, and though their counsell was against the Lord, and his Annointed, yet had they bound the assurance and secrecy of it with the Sacrament of the Lord: so their consultations were hid and couered in darknesse, and it was a plot past mans finding out; but thine eyes, O Lord, did see their villanies, and thine eares did heare the cry, not of vs, who knew nothing, but of our extremities, which thou hadst pittie on: for thou brakest the bonds of the vngodly, & didst fru-

ſtrate the counſell of thine enemies, and didſt enough to make them ſee, that there is no counſell againſt thee, or thy people which feare thee and cal vpon thy name: thou deliueredſt euen vs, our King, our Queene, our Prince, our Nobles, and our whole ſtate of all degrees, to be aſſembled in Parliament at that houre, from the power of darkneſſe, and from the fiery furnance, which was prepared for vs not to make bricke, but either bricke or nothing of vs. How did we then ſee, what we haue often heard out of thy holy word, that before they cry thou wilt heare, and while

while they yet ſpeake thou wilt helpe. O how nigh art thou to them that call on thee, euen to all ſuch as call on thee in truth, ſurely thou wilt heare their cry and wilt helpe them. Lord what is man that thou art mindfull of him, or the ſonne of man, that thou ſo regardeſt him? what is this little part of the world, that thou ſhouldeſt ſet thine eye of prouidence on it ſo, as to ſhew thy ſelfe a watchman for vs that neuer ſleepeth, and whoſe care of vs cannot be either corrupted by the wicked and wealthy men of the earth, or fruſtrated by the deepe & craſty fiends of hell? What,

O Lord, was it the zeale of thoſe Saint-makers that they would haue ſent vp at once ſuch a company to heauen in fiery Chariots? No, no the Lord was not in that fire, that ſet them on worke, nor would he be in thoſe fiery workes. O what a deſolation and miſery had fallen vpon vs, if thou hadſt not been on our ſide when men roſe vp againſt vs? They had ſwallowed vs vp quicke when they were ſo wrathfully diſpleaſed at vs; yea, if thou hadſt not beene on our ſide, not onely the liuing had been ſwallowed vp, but the noyſe of that blow would euen haue raiſed the dead,

dead, raſed the foundations of the earth, and rent in ſunder thoſe euerlaſting monuments, our Lawes and Statutes had beene turned to duſt, our whole Land into miſery and vtter deſolation; we had, (as we had too iuſtly deſerued) been ſcarce left as *Sodome*, we had beene made like vnto *Gomorrah*, *Zim*, and *Ohim* had dwelt in our houſes, ſuperſtition had raged in our Church, and treaſon had reigned in our Land: But it pleaſed thy controlling wiſdome ſo to bring it about, that the deceiuer ſhould be deceiued, the greedy deuoured, and the ſame pit which the

malicious digged, themselus should fall into it. For as by Powder they intended to blow vs vp, so didst thou first amaze them with a blast, and by it were some of them sent to their long home from their own houses, while they were hatching this mischiefe for vs: as they made wood a colour to hide their malice vnder, so some perished bythe tree: Those instruments, as Powder, Wood, and Fire, which they prepared for our destruction, by the same means were they destroyed. Now as thou hast often made bare thy holy arme, and we ſal finde it stretched

out

out for our wonderfull deliuerances: ſo doe thou make it a meane, good Lord, that all our neighbours, yea that all the world may ſee, that thou art our Sauiour, & with vs learne to put their truſt in thee, and that their deſtruction may be a warning to the reſt of that viperous brood, ſpeedily to leaue their damnable wayes, leaſt they follow their deſtruction. But it is we that are eſcaped as a Bird out of ſnare of the Fowler, the ſnare is broken & we are deliuered. For which ſo gracious and wonderfull deliuerance on that 5. of Nouember 1605. let vs and our poſterity after

vs

vs with Bonfires, Trumpets, Shawmes, and Pſalmes, laud and praiſe thy holy name on the fift of Nouember yearly and for euer: and let vs not onely keepe one day yearly in our publike Congregations, to praiſe thy great and glorious name, but let vs all (at leſt as yet liue by ỳ preſeruation) be neuer forgetful priuately to acknowledge before thee, and vnto thee, that thou art the Almighty and neuer failing Sauiour of all that put their truſt in thee; and let thoſe that come after vs praiſe thee for vs from generation to generation for euer and euer. *Amen.*

The Thankfull Remembrance, 7. of August, 1588. from the Spanish Armado, with a true description of their strength.

The whole fleet { 150 Shippes. / 65 Galleons.

Some a { 1000. / Some, / 800 } Tunne.

25. Urcas { 700. / and / 500. } Tunne.

19 Pinaces, some 100. some 70. Tun.

20 Carracks. 13 Zabras.
10 Falcus, six Oares a peece.
4 Galleasses. } Burthen of all
4 Galleyes. } 57868 Tun.

In some 50 Ordnance a piece,
2630. peeces of Ordnance,
great & middle Culverins,
and some great Canons.

171 Ensignes.
8650 Mariners.
19295 Souldiers.
2808 Gally Slaues.
224 Voluntaries.
455 alowed Seruants
401 Seruants.
167 For the Cannon.
85 For the Hospitall.

108 Surgeons.
22 Gentlemen to attend the Duke.
50 Seruants.
17 Superintendents.
100. Seruants to the office of Iustice.
180 Churchmen.

With these were to ioyne the Duke of Parma, and he commanded these power. 32 Ships of Warre. 70 Flat bottomes, with 50. horse a peece with bridges, and two Ouens in a boate. Also he had 200 Boats in New-Port Hauen, and 2000 empty Caske to choake hauens, and to make Bridge.

Also the Duke of Parma had Saddles, Bridles, all sorts of Ordnance and Munition, with 4900. horse. Foote Companies, 103. Ensignes 56. Men to each Ensigne, 100. 10 Walloons, 8 Scots, 1 Burgunnians, 20 Italians, 60 Spaniards, 60 Almaines, 7 Reuolted English fugitiues, vnder Stanly, Westmerland, and Paget. The Pope contributed a Million of Gold to this designe.

A Thanksgiuing for our deliuerance from the Spaniſh Inuaſion in 88.

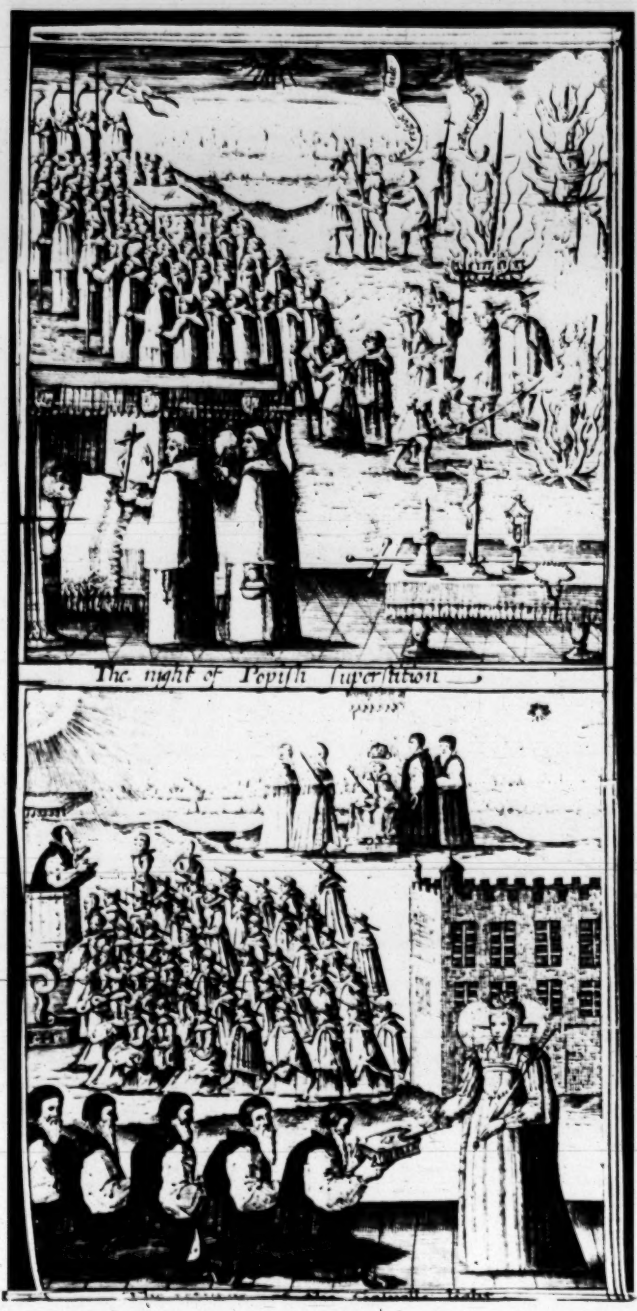
O Lord our God, how
glorious and excellent
thy name, whoſe ſtrength
nd power extends to the
tmoſt parts of the earth,
nd whoſe wonders are
rought vpon the Seas, and
iracles wpon the drie
and, at whoſe anger the
eauens flye, the earth di-
olues, and the Seas make a
oiſe; who commandeſt the
ging Tempeſts, & ſtilleſt
e bluſtring Windes, ma-
ing them thy Inſtruments
ſ fight againſt thine Ene-
mies,

thought all their owne; their Ships at Ancor, their Nauy beeing grappled and conioyned in one for our vtter destruction. Then O Lord God our heauenly Father, it pleased thee to looke downe from thy glorious Throne vpon vs miserable wretches, and to remember the glory of thy name called on among vs, and therefore at that instant to put such courage into the heart of our euer Renowned *Elizabeth* that Kingly Queene, as in person to goe forth to view her Royall Army, and incourage her souldiers which then attended the Enemies approaches: & then

(O

(O Lord) when wee could make our ſelues ſtrong only by prayer to thee, and cryed and called for thy helpe and ſuccour; then it pleaſed thee to giue valour to our Captaines, to giue wit and vnderſtanding for good projects and worthy inuentions, yea, to make the Windes, the Fire, the Ayre, with the waues and Waters and all, to bee on our ſides and to fight the Battell for vs thy poore vnworthy ſeruants; and then by thy gracious prouidence, thou didſt put feare in our Enemies hearts; and the better to cauſe that wee might know it to be thy doing, euen at mid-

midnight when wee could not ſee to fight, thou ſenteſt a Gayle of Winde, to carry flames of Fire for vs to get victory vpon the Water againſt our Enemies: For the which moſt happy victory, deſirous to ſhew our thankfulneſſe to thee (O Lord of hoſts) as then wee had, our Enemies Banners diſplayd in the chiefeſt preaching place of this Land, & ſang a heauenly Haleluia of praiſe to the glory of thy name in: ll our publique Aſſemblies; ſo euery one for our owne particulars are euer bound to haue in mind how vpon the 7 of *Auguſt*, 1 5 8 8, thou wroughſt that great



The night of Popish superstition

reat deliuerance of this
Land from that proud Na-
y of the cruell *Spaniard*, &
o bleſſe and praiſe thy glo-
ious name from one gene-
ation to another, both now
nd for euer more, *Amen.*

A Thanksgiuing for the deliuerance of this Land from Popiſh Superſtition & Tyranny.

O Lord, wee acknow-
ledge that wee come
late with our ſacrifice, ſo
that wee deſerue that thou
ſhouldeſt haue no reſpect
either to them or vs. For
till wee are ſtricken with
ſome

Reader to giue thee inſight of this Peece which ſhewes thy mortality, and the better for thee to vnderſtand how perfect creatures wee were created at firſt, and what we ſhall all come vnto by *Adams* fall. Firſt, fold vp this peece to figure 1. in the perfect ſhape of *Adam*. Then turne backe to figure 2. and there ſee *Death*. Then turne ouer to figure 3. and there ſee *Eue*. Then turne vp to figure 4. and ſee the *Serpent*. And open the peece to 1. and 3. together: and to 2. and 4. together; which for euery part ſo turned, theſe Verſes will declare the meaning more at large; So fare thee well: Thy well-wiſher, *M. S.* 1628.

Reader to giue thee inſight of this Peece which ſhewes thy mortality, and the better for thee to vnderſtand how perfect creatures wee were created at firſt, and what we ſhall all come vnto by *Adams* fall. Firſt, fold vp this peece to figure 1. in the perfect ſhape of *Adam*. Then turne backe to figure 2. and there ſee *Death*. Then turne ouer to figure 3. and there ſee *Eue*. Then turne vp to figure 4. and ſee the *Serpent*. And open the peece to 1. and 3. together: and to 2. and 4. together; which for euery part ſo turned, theſe Verſes will declare the meaning more at large. So fare thee well: Thy well-wiſher, *M. S.* 1628.

reat deliuerance of this
Land from that proud Na-
y of the cruell *Spaniard*, &
o bleſſe and praiſe thy glo-
ious name from one gene-
ation to another, both now
nd for euer more, *Amen.*

A Thanksgiuing for the de-liuerance of this Land from Popiſh Super-ſtition & Tyranny.

O Lord, wee acknow-
ledge that wee come
with our ſacrifice, ſo
t wee deſerue that thou
uldeſt haue no reſpect
er to them or vs. For
wee are ſtricken with
ſome

some feare of more danger, we scarce doe in particular bethinke our selues, nor then as wee ought of former deliuerances: Feare of more plots, makes vs a little to remember the powder-plot, and noyse of new and greater preparations to warre and destruction, haue forced vs to recount that most sauage massacre of the people of this Land, intended by that *Spanish* Armado, and so are wee desirous now to insinuate with thee, (O mighty God) for new fauours, by striuing more particularly euery man some way to remember and acknowledge thy former mer-

mercies. And yet there was a deliuerance beyond these already mentioned, from the tyranny of Popish superstition and idolatry, of which wee haue not yet thought, or at least not yet in this our speciall thanksgiuing acknowledged. For in the yeare 1605. had not the Lord beene on our side when men rose vp against vs, they had then swallowed vs vp quicke, when their wrath was inflamed, & the fire almost kindled; yet that fire had but reached our bodies, and y (O God) couldst haue deliuered vs in that fire, as thou didst the three Children, that it should not

so

ſo much as haue ſcorched our clothes; yea thou didſt ſo deliuer vs & more, when the Actors themſelues were lickt vp with the flames of their owne fire: but there was a fire that ſtrucke at our ſoules, not onely the faighned burning fire of Purgatory; but the fire of ſpirituall whoredome and *Romiſh* idolatry, that would euen haue reached, & ouer-reached our ſoules, the fury thereof would haue drunke vp our ſpirits, yea all the true pious graces of thy good Spirit in vs. In the deliuerance 88. the waues, the proud waues, although they threatned horribly, yet could

could they but haue drow-
ned our bodies, but in the
swelling time of Popery,
there were proud waues,
that did and would still haue
gone ouer our soules, yea
these proud waues of blinde
superstition and Popish ty-
ranny would haue gone o-
uer our soules. What thanks
can we render vnto thee (O
God) that didst not still giue
vs ouer as a prey vnto those
teeth, whereby death and
hell would haue gnawne
vpon vs, and neuer consu-
med vs. Praised be thy name
O Lord, who didst then
saue some of our forefathers
by plucking them as brands
out of that fire, as *Lot* out

of

of *Sodome*, that didſt ſaue them from that ſpirituall deluge, as *Noah* and his ſonnes from the drowning of the whole world. praiſed be thy name for them: but what praiſe can wee yeeld vnto thee O Lord, ſufficient for our ſelues, to whom thou haſt continued this reſcue now more than from one generation to another, and ſtill continueſt it? Our beſt thankes, O Lord, are leſſe then the leaſt of thy other mercies, in deliuering vs from temporall dangers; then loe here a reaſon Lord, why we haue been ſo long, and muſt be ſtill as good as mute, and ſtill in this great

deliue

deliuerance from the eternall ruine of our soules, because wee can neuer sufficiently praise thee for these fauours of eternity, till wee come to eternity, then to praise thee for euer and euer. Yet in the meane time, (O Lord) wee desire to acknowledge the glory of thy grace as we may bee able to conceiue and to consider it. Those *Marian* dayes of persecution were fierce and cruell, in them thou didst hide thy face from thy Church in this Land, but it was for a moment in comparison of the mercy which followed in the dayes of Blessed *Elizabeth*, that great

inſtrument of thy glory and our good. Thy people did then hide themſelues in their chambers, nay in the dennes and caues of the earth with the old Saints; but it was but for a very little time in reſpect of the time wherein thou haſt enlarged vs, and brought vs forth into the gratious liberty of thy ſons of God. When thou didſt bring her from the priſon to the palace, and not onely as *Ioſeph* to bee a Prince in *Egipt*, but to bee Queene of thine owne peculiar people, when thou didſt bring back her captiuity and ours, as the Riuers in the South; then was this our Church as in a dreame,

dreame, and when we saw it was a truth, then was our mouth filled with laughter, and our tongue with joy. And though the *Michals* of *Sauls* house may deride and scoffe at these deuout exultations and diuine raptures of thy seruants, yet let vs with holy *Dauid* be content to bee more vile in their sight, while thou shalt please to continue their burden, our song, who make thy songs in their owne Land, and our rejoycings in thee, their burden: and good Lord, do not thou euer suffer our thankfulnesse to fall so low, as to make thee cut off thy louing kindnesse in

displeasure, or our sinfulnesse to grow so high as to dampe that light of thy Gospell amongst vs, or to cause thy hand to remoue our candlesticke, but make it firme (O Lord) by thy power, and inlarge the light thereof into all the congregations of this kingdome. Let it also breake into their houses that shut their doors, & into their hearts that shut their eyes against it; and for the better promoting hereof, as thou didst blesse that Patriarch of thy Church great *Iacob*, as the man of thy right hand, & didst send him amongst vs to beare on ẏ lampe of thy Gospel, from

the

the dayes of that famous *Elizabeth* till now: ſo wee beſeech thee and more, to bleſſe his young ſonne our gracious ſoueraigne, that he may continue it to vs ſtill, and, commend it ouer to thoſe that come after in no leſſe, but rather greater luſter: Lord make this his only ſonne as thy Sonne, and as thy pleaſant childe, becauſe he takes delight in thee, and his heart is to the remembrance of thy name. Therefore let thy name be to him as a ſtrong tower, to which hee may alwayes reſort. Lord doe thou ſo eſtabliſh his throne in truth & iudgement, that he may not onely

bee constant in the profes-
sing, but strong in the pro-
moting of thy truth, and for
defence of thy faith, and the
maintenance of all just and
righteous causes, so shall his
glory bee great in thy salua-
tion, and our saluation great
by that glory of thy grace,
which by him thou shewest
vs. And so shall we and ours
after vs, offer sacrifices of
praise & thankfulnes to thy
glorious name, from gene-
ration to generation for e-
uer, *Amen.*

A

K.C.

The Miracle of Mercy with Pray
great goodnesse of God in remem
number of those that died of the

In and about London, from the 22. of December, 1624. to the 23. of December, 1625. of all diseases, 63001. in one weeke in London and the Liberties, August 18. Anno 1625. of all diseases, 5205. Of the plague, 4463. The same yeare, March 9. of all diseases in London & the Liberties in one weeke, but 141. Of the Plague, 0. A Miracle of Mercy.

Thankesgiuing, declared and expressed to shew the
ows this last yeare, 1625. and 1626. with the true
the cheefest parts of this Land.

and the	Plague
seases,	
54265	35417
-2540	1669
——	73
—631	389
——	92
—864	403
——	39
—4089	3022
—270	171
—342	242

Oxford 21 July, to the 29 of Dec plague, 172
Exeter, plague 2177
Plimouth all dis. 3000
Greenwich --- 351
Richmond, plague 150
Putney ——— 55
Potter ——— 40
Bridgeport ——— 60
Henl. Thames —72
Brainford ——— 65
Colchester —— 562

Norwich from 22. July 1625. to the 10. of November, 1626. of all diseases, ——— 3835.
Of the Plague, 1431.
Yarmouth.
North Walsome. 33
Kingston upon Thames ——163.
Highgate ---—89

A thanksgiuing for the miraculous ſtay of the plague, and our gracious preſeruation from it. 1625.

O Father of mercy and God of all conſolation our onely hope and ſuccour, which art ſtill as euer, our helpe in time of neede, our refuge at all times: vpon the bended knees of our ſoules wee giue the moſt hearty thankes for all thy vnſpeakable bleſſings with which thou haſt continnally preuented vs, and for the gracious prouidence ouer vs vnto this day. Let vs remember before thee thy

times of our deſtractions, when with frighted horror we did runne & flye for our liues in the ſight of death & thy deſtroying Angell which thou hadſt ſet with his drawne ſword in the midſt of the great Citie, and in diuers parts of this Land; yet as we fled, knowing we could not flye from thee, & finding our ſinnes hang faſt on vs, wee looked euery houre to fall into the pit, or to be reached by thy hand. Heauen indeed ſtood open to receiue the godly, and happy they that went thither, but hell gaped alſo to receiue the wicked and vngodly, and woe to them for

euer:

euer: the Bels were ſtill touling to call ſome or other to their laſt home; and all our hearts alwayes trembling for feare of our ſelues, or our eies weeping for loſſe of our friends, where euer wee went, at home or abroad griefes and lamentations were our companions, ſighs and ſobs our comforters, whilſt woe and miſery were our daily obiects; the droſſe of this world was then worth nought, wee would haue giuen all that we had ſo wee might haue bribed death, and taken any conditi o ns for longer life But no man might ranſome himſelfe, or redeeme his

brother. The raging peſti-
lence tooke away ſuch with
poore, the aged with the
young, leauing our houſes
deſolate, did fill our ſepul-
chers with the dead. But
now when thine angry
countenance had a while
beene bent againſt vs to
make vs looke backe vpon
ourſelues, & we were almoſt
paſt hope; when in our
iudgement the flying ſicke-
neſſe was moſt likely to
ſcatter further into all parts
of the Land, then when we
were in the midſt of this
miſery, thou remembredſt
thy mercy: then thou of thy
great goodneſſe and free fa-
uour turnedſt thy fury to

cle-

clemency, and when in iuſtice thou mighteſt haue ſwept vs all from the face of the earth, and neuer more to let vs haue beene a people: then commandeſt thou the ſlaying Angell to ſheath his ſword, and in the midſt of this our deſolations, it pleaſed thee moſt wonderfully to command health and ſalnation, & to reſtore vs ſuddenly to ioy and gladneſſe. Wee ſaw thy great mercies O Lord, farre to ſurpaſſe our hope; and all the world doth ſee and know, that thou art more merciſull then wee can bee thankefull, for thou haſt reſtored health, & comfort againe vnto vs, and

giuen

giuen yet a further day to thine vnprofitable ſeruants, thou haſt afforded vs conditions of peace, if we ſhall not now bee vnmindfull of them. Lord make euery one of vs whom thou haſt preſerued from, or deliuered out of the jawes of death, wiſely carefull to make a right vſe of this reſpit, & to redeeme the time, that none of vs returne with the dog to the vomit, to runne any longer after thoſe ſins, that ſo made vs runne from our houſes, & from our deareſt friends, and will if wee goe on in them without repentance, ſend vs with a vengeance vtterly from thy bleſ-

bleſſed preſence: but Lord bee thou as wonderfull in reſcuing our ſoules from the power of our preuailing ſins, as thou wert in deliuering our bodies from that raging ſickeneſſe, and ſettle our hearts in thy feare, that wee may euer finde thy fauour. And good Lord make vs euer thankfully mindfull of this great mercy to our ſelues, and wonderfull deliuerance of our Land, from that noiſome ſickneſſe and fearefull plague; and accept we pray thee this our humble ſacrifice, wherein wee deſire to offer vp our ſelues, with theſe our harty thanks and praiſes vnto thee, in the me-

mediation of Ieſus Chriſt our Lord, *Amen*.

A moſt effectuall Praier againſt the Plague, in the time of danger.

O Lord God, great Iehouah, thou merciſull Creator of man, & Founder of heauen and earth: wee wretched, miſerable & dejected ſinners, preſent our ſelues before thy heauenly Throne; intreating thee to looke down vpon vs, poore diſtreſſed offenders. Wee confeſſe wee are vnworthy of the name of thy children; We haue deſpiſed thy loue, and forſaken thy wayes; made

made slight of thy words, & refused thy chastisements, without thinking what wee deserue: wee haue not feared thy iudgements, nor dreaded thy threatnings; we haue not sought thy fauours nor listened after thy mercies; wee haue winked at our small sins, & smothered our great sinnes; wee haue promised amendment, but still continue obstinate; our thoughts are wicked, our deeds damnable, our liues impious, our sayings deceitfull our hearts hollow, our dealings double; we runne from sinne to sin, as though there were no hell to swallow vs, no deuils to torment

vs,

vs, no judge to terrifie vs; we feare not hell, nor looke after heauen; wee haue drawne downe thy judgements vpon vs, thou hast justly sent the Plague of pestilence amongst vs, wee deserue to bee swept away from the face of the earth. Our sinnes are manifold, our transgressions without number; they haue euen sought for vengeance, and now according to our deserts, thou hast sent the destroying Angell to marke vs out for death. The Graue seekes to deuoure vs, the Bels toule for vs, Death and Time are agreed to carry vs away. Heauen cals for his,

and

and Hell is prepared, our dayes are ended, our glaſſe is runne, our time is ſpent, and we cannot returne, but forward we muſt goe. If we looke backe, the world refuſeth vs; if forward, the deuils deſire vs: onely in thy merciſull helpe there is hope, and on thee wee depend for helpe. O helpe vs good God; O ſpare vs ſweete Sauiour, and as thou ſparedſt in King *Dauids* time, and chargedſt the deſtroying Angell to ceaſe, ſo wee beſeech thee now to ſpare our people, ceaſe thy anger, take we intreate thee this plague of peſtilence from vs, withhold backe thy wrath:

wrath: and as thou ſparedſt the repenting *Niniuites*, ſo make vs repentant, & ſpare this Land. O Lord, helpe vs vnfainedly to bewaile our former life paſſed, and ſeeke effectuall amendment for a better life hereafter, to which better life preſently bring vs Lord wee beſeech thee, and therein hold vs for euer by the power of thy grace in Ieſus Chriſt, to whom with thee O Father, and thy bleſſed Spirit, bee glory by vs for all thy mercies on vs now and euer, *Amen.*

A

A Prayer for Gods protection of his Church in respect of the present troubles of it.

ALmighty God, thou Lord of hostes, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: worke in vs, and in all thy people vnfained and effectuall repentance, that what thou seest amisse in vs and amongst vs, or in any parts of thy Church, may speedily and thoroughly be reformed; that what is righ-

righteous and good in thy ſight may be eſtabliſhed and maintained, eſpecially in this our Land, and other places profeſſing thy truth and Goſpell: And the mean time while we ſtriue after that which may be moſt agreeable to thy holy will as it is reuealed in thy heauenly word, let the good Lord be mercifull vnto vs, and bring vs on rather, as thou ſeeſt it needfull by the rod of thy fatherly correction; euermore alſo ſupporting vs, as our moſt gracious ſhepheard (whiles thy true, though weake and poore flocke) by thy ſtaffe of comfort. And thou Sonne of

Dauid

David that knoweſt the mercileſſe condition of Satan, and cruell men his curſed inſtruments, we humbly beſeech thee neuer to deliuer vs ouer vnto their power; but ſaue and defend vs, and all thy people euermore from the hands of all our enemies both bodily and ghoſtly: And more particularly at this time we earneſtly beſeech thee, O heauenly father, by the Mediation of that thy Son Ieſus our onely Mediatour, to be mercifull to thoſe that are gone out from vs, or ioyned with vs, or ſtand out for thy truth, or any righteous cauſe: and giue that

iſſue to the preſent troubles of thy Church as may make moſt for thy glory, the aduancement of thy truth and Goſpell, the reliefe of thy diſtreſſed people in all theſe parts of thy troubled Church, and for the eſtabliſhing of truth and peace in this our Land. May it pleaſe thee once to free all our brethren from the dominion of that myſteric of iniquity, as alſo ſtill to ſhield and ſecure vs and all other profeſſing thy name and truth from that cruell faction, which, as if they delighted in bloud, haue already ſpoyled ſo many Nations. Lord, thou onely art the Ca-

Catholike King, wee can acknowledge no King ouer all the earth but thy ſelfe; nor any vniuerſall head of all thy Church, but that onely Archbiſhop of our ſoules thy Sonne Ieſus our bleſſed Sauiour, to whom all power is giuen both in heauen and earth. Ariſe then thou Lord to whom the kingdomes belong and ſhew thy ſelfe, and let not the man of the earth any longer exalt himſelfe, leſt hee be too proud; and leſt he aſcribe to himſelfe, or to his grauen Images, or vain Idols the conqueſt that thou ſhalt ſee and ſuffer ouer thy people. *Not vnto vs O Lord, not vnto vs, but to thy*

thy name be the praise; for the honour of thy name arise before *Ephraim*, *Benjamin*, and *Manasses*, before Great *Britaine*, *Denmarke* and other Countries that call vpon thy name. Arise and shew thy selfe for vs, for on thee only doe we call. We call on thee to saue vs and our forces, and thy people now in more danger. How, and in what manner, and at what time fully to declare thy saluation we referre to thy heauenly wisedome; onely in the meane time that it may please thee to sanctifie and saue, to preserue and prouide for them, and vs, and all thine both in field and

and Citie: protect and defend, deliuer vs and ours, at home and abroad. And thou great Shepheard of *Israel*, be pleased also to take downe more and more the pride of that man of sinne that hath and would exalt himselfe against thee: asswage thou the malice of those who are enemies to vs, or any of thy people, and euermore confound all their deuices, that wee being armed with thy defence may euer more and more giue praise to thee, which art the onely author of our peace, and giuer of all victories. And all this good Lord for vs, for them, for all thine, not for our me-

rits, but for thy great mer-
cies sake, and for the truth
sake of thy gracious pro-
mises in Iesus Christ our
Lord and onely aduocate
and redeemer, to whom
with thee O Father, and
the holy Spirit, be all
praise and glory now
and euermore.

Amen.

A good Prayer.

MErciſull Father, and Lord of heauen and earth, wee come before thy preſence to worſhip thee, in calling vpon thy Name, and giuing thankes vnto thee: and though our duties and our very neceſſities call vs hereunto, yet wee confeſſe our hearts to be ſo duill and vntoward, that vnleſſe thou bee merciſull vnto vs, to teach vs how to pray, wee ſhall not pleaſe thee, nor profit our ſelues in theſe duties.

We therefore moſt humbly beſeech thee to raiſe vp

our hearts with thy good Spirit, and ſo to diſpoſe vs to praier, that with true feruency of heart, feeling of our wants, humblenes of minde, and faith in thy gracious promiſes, we may preſent our ſuits acceptably vnto thee, by our Lord and Sauiour Ieſus Chriſt.

And thou O Father of all mercies, that haſt called vs vnto thee, heare vs and pitty thy poore ſeruants: we haue indeed ſinned wonderfully againſt thee, through our blindneſſe of minde, prophanneſſe of ſpirit, hardneſſe of heart, ſelfe-loue, worldlineſſe, carnall luſts, hypocriſie, pride, vanitie, vnthank-

thankfulneſſe, infidelity, and other our native corruptions, which being bred in vs, and with vs, haue defiled vs euen from the wombe, and vnto this day haue broken out as plague-ſores, into innumerable tranſgreſſions of thy holy Lawes, the good wayes whereof wee haue too carelesſely if not wilfully declined from, and haue many times diſpleaſed thee, and offended our own conſciences, in chuſing and following thoſe things which thou haſt moſt iuſtly and ſeuerely forbidden vs.

And beſides all this, wee haue too long ſtood againſt the gracious meanes of our

conuerſion, or at leaſt not ſtooped and humbled our ſelues before thee as wee ought, although we haue wanted none of thoſe helpes which thou vouchſafeſt vnto thy wandring children to fetch them home withall, for wee haue had (together with thy glorious workes) thy Word calling vpon vs without, and thy good Spirit within; and haue beene ſolicited by promiſes, by threatnings, by bleſſings, by chaſtizing, and by examples on all ſorts, and eſpecially by thoſe wonderfull deliuerances of our ſelues aboue many other thy ſeruants, & of our Land aboue any nation

tion in the world; and yet our corrupted ſpirits cannot become wiſe before thee, to humble themſelues, and rightly to acknowledge thy goodneſſe; we will not take heed as we ought, and as thou moſt iuſtly doſt require and maieſt expect of vs.

Wherefore O Lord God, we do acknowledge thy patience to haue beene infinite and incomparable, in that thou haſt beene able to hold thy hands from reuenging thy ſelfe on vs thus long, & yet pleaſeſt to hold open the doore of grace, that wee might come in vnto thee & be ſaued.

And now O bleſſed Lord God, we are deſirous to come vnto thee, how wretched ſoeuer in our ſelues; yea, our very wretchednes ſends vs vnto thee: vnto thee, with whom the Fatherleſſe and he that hath no helper, the ſinner alſo & he that hath no merit finde mercie and grace. But we come to thee in thy ſonnes name, not daring to come in our owne; In his name that came for vs, wee come to thee, in his mediation whom thou haſt ſent: In him (O Father) in whom thou haſt profeſſed thy ſelfe to be well pleaſed, we come vnto thee, & do moſt humbly beſeech thee

thee to pittie vs and to ſaue vs for thy mercies ſake in him.

O Lord our God, our ſinnes haue not out-bidden that blood of thy holy Son, which ſpeakes for our pardon, nor can any be ſo infinite, as thou art in thy mercies: and our hearts (O God thou ſeeſt them) our hearts are deſirous to haue peace with thee, and warre with our luſts, and wiſh that they could melt before thee, and bee diſſolued into godly mourning for all that filth that hath gone through them, and defiled them. And our deſires are now to ſerue and pleaſe thee, and our

purposes to endeauour it more faithfully: wee pray thee therefore for the Lord Iesus sake, seale vp in our consciences thy gracious pardon of all our sins past, and giue vs to feele the consolation of this grace shed abroad in our hearts for our eternall comfort and saluation: and that wee may know this perswasion to be of thy Spirit, and not of carnall presumption (blessed God) let those graces of thy Spirit, which doe accompany saluation, be powred out more plentifully vpon vs, increase in vs all godly knowledge, faith, patience, temperance, meekenesse, wisdome,

godlines, loue of thy word, thy Saints and seruants, zeale of thy glory: Giue vs iudgement to discerne the difference of good and ill; and also of things present which are temporarie, and things to come which are eternall.

Make vs yet at the last wise hearted to lay vp our treasure in heauen, and to set our affections more vpon things that are aboue, where Christ sits at thy right hand: and let all the vaine & transitory inticements of this poore life, appeare vnto vs as they are, that our hearts may no more bee intangled and bewitched with the

loue

loue of them.

O Lord, O God, our God, thou haſt dearely bought vs for thine owne ſelfe, giue vs ſo honeſt hearts as may be glad to yeeld thee poſſeſſion in thine owne. And be thou ſo gracious, as yet to take them vp, though wee haue deſperately held thee out of them in times paſt, and be pleaſed to dwell in vs and in our land, and raigne in vs and among vs by thy holy word and powerfull Spirit, that wee may be ſure to raigne with thee in thy glorious kingdome according to thy promiſe in thy word, through him that hath purchaſed that inheri-

tance.

tance for all that truſt in him.

And ſeeing thou doſt ſo promiſe thoſe graces and mercies to vs, as that thou requireſt our induſtry and diligence in the vſe of ſuch meanes as ſerue thereto, (good Lord) let vs not ſo croſſe our prayers for grace, as not to ſeeke that by diligence, which we make ſhew to ſeeke by prayer, leſt our owne wayes condemne vs of hypocriſie. Stirre vs vp therefore (O Lord) to the frequent vſe of prayer, to the often & ſerious reading, hearing, and meditating of thy holy word, teach vs to profit by the conuerſation

of

of thy people, & to be profitable in our owne, make vs wise to apprehend all opportunities of doing or receiuing spirituall good, strengthen vs with grace to obserue our hearts & waies to containe them in good order, or to reduce them quickly: let vs neuer thinke any company so good as thine, nor any time so well spent, as that which is in thy seruice, and in beautifying of thine Image in our selues or others.

Particularly, we pray thee open our eyes to see our owne naturall infirmities, and to discouer the aduantages which Sathan gets there-

thereby. And giue vs care to ſtriue moſt, where wee are moſt aſſaulted and endammaged.

And thou (O God) that haſt promiſed to bleſſe thine owne Ordinances, bleſſe all things vnto vs, that we may thereby grow in grace and in knowledge, faith, loue, & all heauenly vertues, and ſo may ſhine as lights in this darke world, giuing good example to all men, & may at the end of our race, reſt and lye downe in the peace of a good conſcience, embalmed with a good report, and may leaue thy bleſſings entailed vnto ours after vs, for an inheritance.

These O Father, are our speciall suits, wherein wee beseech thee to set forth the wonderfull riches of thy grace towards vs for Christ Iesus sake : and as for this life, and the things thereof, we craue them of thee so far as may be for our good, and thy glory, beseeching thee to prouide for vs as vnto this day in mercy. And when thou wilt humble or exalt vs, gouerne vs so long, and so far in all conditions and changes, as we may cleaue fast vnto thee our God vnchangeably, reioycing in thee, and thy vnchangeable loue aboue all things, esteeming thee our portion, and suf-

ſufficient inheritance for e-uermore. Now what graces wee craue for our ſelues, which are here before thy preſence, we humbly begge for all thoſe that any way belong vnto vs, and that by duty or promiſe wee owe our praiers vnto; beſeeching thee to bee as gracious vnto them, as vnto our owne ſoules, and ſpecially to ſuch of them as in reſpect of any preſent affliction, or temptation, may bee in ſpeciall need of ſome more ſpeedy helpe and comfort from thy mighty hand.

Yea, our Lord God, wee humbly deſire to bleſſe with our prayers the whole Church,

Church, more ſpecially our Nation, & therein the Kings Maieſty our Soueraigne, (the King of *Bohemia*, and the Queene *Elizabeth*, with all their Royall Seed) alſo all that bee in Authority amongſt vs, beſeeching thee to follow him and them all with thoſe bleſſings of thy protection and direction, which may preſerue them ſafe from the malice of the world, and of Sathan, and may yeelde them in their great places faithfully to thee for the good of thy Church and people, and their owne eternall happineſſe and honour. Lord looke mercifully on thoſe in the

the Church that are vnder the crosse. And we beseech thee to furnish al Churches, especially in this land, with faithfull and fruitfull Ministers, and to blesse their liues and labours for those mercifull ends and vses to which thou hast ordained them, sanctifie thy people (O God) and let them not deceiue themselues with formality of religion in steed of the power thereof, giue them grace to profit both by those fauours, & by those chastisements which thou hast sent either in particular or in generall, successiuely or mixedly amongst them or vpon them. And Lord re-

repreſſe that rage of ſin and prophanneſſe in all Chriſtian States, which breedes ſo much Apoſtacie and defection, threatning the taking away of this Light from them: Confound thou (O God) all the counſell and practiſes of Sathan and his miniſters, which are or ſhall bee taken vp againſt thee, & the Kingdome of thy deare Sonne. And call in the diſperſed *Iewes*, and make vp the fulneſſe of the *Gentiles*, that thy Name may be glorious in all the World, the dayes of iniquity may come to an end, and wee with all thine Elect people may come to ſee thy face in glo-

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ry, and bee filled with the light thereof for euermore : grant these our humble petitions good Father, for Christ Iesus thy deare Son our blessed Sauiours sake, to whom with thee and thy holy Spirit, be all glory and praise, now and euermore,

Amen.

FINIS.